

SACRIFICE
THE
Divine Service,
FROM THE
Covenant of Grace,
TO THE
Consummation of the Mystery
of Man's Redemption.

By *J. Scandret*, Priest of the
Church of *ENGLAND*: *K*

To which is prefix'd a Letter to the
Author, from the Reverend Mr.
Charles Leslie; Chancellor of the
Cathedral of *Connor*, in the
Kingdom of *Ireland*.

*For if he were on Earth, he should not
be a Priest, seeing that there are
Priests who offer Gifts according to
the Law, who serve to the example and
shadow of Heavenly things. Heb. 8.4.*

L O N D O N :

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Cornhill. 1707.

SACRIFICE

DIVINE SERVICE

GOVERNMENT OF GRACE

TO THE



TO WHICH IS PREFIXED A LIST OF THE
MEMBERS OF THE ROYAL SOCIETY
OF LONDON; CHANCELLOR OF THE
UNIVERSITY OF OXFORD; IN THE
KINGDOM OF ENGLAND.

For the year 1753, the first year
of the reign of King George the Third.
The first year of the reign of King George the Third.
The first year of the reign of King George the Third.

LONDON

Printed for G. G. Smith, at the Sign of the Anchor, in St. Dunstons Church-yard.

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PREFACE.

TH E great Subject of this Treatise, has made me to condemn those little Arguments, which some have used to obstruct the Publishing of it ; and sets me, as I conceive, above all charge of being Impertinent. For when so many come abroad about the smaller matters of the *Proseucha* and *Synagogue* : can one, and that a little one, be thought at any time Unseasonable, which leads Men into the Temple, and the Holy of Holies of the Christian Church ?

I confess, this Subject has been thought by men of great Learning

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to be very intricate and perplex'd ; which tho' it may aggravate my boldness, in undertaking to bring it to the Light, yet I hope will also excuse me from some small errors, which I may be found guilty of in this performance ; or at least so far prevail, that I may be dealt with as one who is ready to confess his own weakness, and recant what shall be found contrary to the Doctrin of the Church.

I have two things only to beseech the Common Reader in. *First*, That he would not be Scandaliz'd; when he meets with some expressions, that seem to derogate from the great Christian Duty of Prayer. For this, however Noble an Attendant on the great Divine Worship of the Christian Church, having, in my Opinion, usurp'd of late too much, and being sat down in the chiefest Seat, it was necessary, that I should make so bold as to say to it, Friend give place : as likewise to say to Sacrifice, Friend sit up higher : it happening
to

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to me in this undertaking, as to him who decides the strife between two Competitors, for the place of Honour: If he exalts the one, he must abase the other.

The next thing, Reader, is, that you would not be so injurious to your own Soul, as to conceive the Priesthood of Jesus Christ any way inconsistent with his Eternal Godhead, Majesty and Glory; since Christ's Priesthood is but an Office, taken up for a time, and to be e'r long laid down again; and an Office is not a Quality incorporated in the being of a Person, but a bare Ministration. The Office of a King, makes him not more than a Man: The Office of a Servant makes him not less: Nor does the Office of the Priesthod of Jesus Christ, the Eternal Son of the Father, make him less God. Besides, the duration of Christ's Priesthood, is but as a moment, in comparison with his Eternal Being. The Duration of this World, is a great while, when compar'd with

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the short life of a Man here; As the life of Man is a long time when compar'd to the life of some Flies: But how short is the continuance of this Creation, when compared with the Eternity of the Son of God? As therefore a Prince, is not less a Prince, if for a Minute it shall please him to do the Office of a Servant: So is not Jesus Christ less God, by becoming a Priest to his Eternal Father, during this Temporal World, in order to the Glory of the Justice and Mercy of God in the Redemption of Man. He was, and is, God of God, Light of Light, very God of very God, of one Substance with the Father. And therefore Blessing, Honour, Glory and Power be to the Lamb, our Priest and Sacrifice, with the Father, and the Holy Ghost, Now and Ever, *Amen.*

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ALL SAINTS, 1706.

SIR,

I have perus'd; with great Pleasure, the Ensuing *Pious* and *Useful Treatise* you committed to my Hands. I mark'd some Passages in it, to have Discours'd with you; but that opportunity not happening since, I wou'd not take upon me to Alter any thing, but it is Printed just as you left it with me.

The

The Subject you have undertaken, *Vindicates* the Church of England and her *Doctrin*, against the *Profane*, the *Papists*, and *Dissenters*.

The *Profane* see here what they have *Dispis'd*, the *Representative SACRIFICE* of the *Body and Blood* of *Christ*.

(1.) The *Papists* see their *Idol* of *Trans-Substantiation* broke to Pieces; not from the *Nicery* and *Criticisms* of a *Word*, but from the *Nature* of the *Thing*. For a *Representative* and *Commemorative SACRIFICE* must be a *Different* thing from, but bearing a great *Resemblance* to, the *Archetipal SACRIFICE* it *Represents*.

(2.) Yet both are *Sacrifices*, and *Truly* and *Properly* so. For if ther were no other *Sacrifice* but that of *Christ* upon the *Cross*, which only is so, in the *Principal* and *Original* Sense; Then were not

not the *Sacrifices* under the *Law* any *Sacrifices* at all, because they were only *Typical* of the *True* and *Real SACRIFICE* that was to come. But if *Typical SACRIFICES* were, in their Order, *True* and *Real SACRIFICES*, tho' in a *Subordinate* Sence to the only *True Propitiatory SACRIFICE* : Then is the *CHRISTIAN Commemorative* and *Representative SACRIFICE* much more so; as much more, as the plain *Exhibition* of our *Redemption* already *Perfected*, and now fully *Understood*, is beyond the *Glimmering* *Hopes* then faintly *Shadow'd* of a *Redemption* to come; but in what *Manner* and *How* to be *Perform'd*, almost wholly *Hidden* from them. Will any say, That the *Death* of *Christ* and the *Shedding* of *His Blood* is not more *Lively Express'd*, and better *Understood* in the *Christian SACRIFICE*, than in the *Jewish*? In the *Breaking* of the *Bread*, and *Pouring* out of the *Wine* with *Us*,
than

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than in the Death of a Beast, and Shedding its Blood among the Jews? CHRIST calls our Bread and Wine, (when Blessed by His Priests, to whom He gave Power and Commandment to Do this, as they had seen Him Do) His own Body and Blood. He gave this High Dignity to the Commemorative SACRIFICE He had Appointed of Himself. Was any such thing ever said of the Typical SACRIFICES under the Law? So far is the Fulfilling beyond the Prefiguring, the Commemorative beyond the Typical Sacrifices.

(3.) Here the Church of Rome finds her self Disarm'd of her great Argument against the Church of England, as if we had no Proper Sacrifice, and consequently no Priesthood. Tho' ther are other Priestly Acts, besides that of offering Sacrifice.

And here her *Salvo* is turn'd against her, which she uses to
Excuse

Excuse the *Abhorrence* that Ap-
 pears in her *Notion* of *Trans-*
Substantiation, as if the *Blood* of
Christ were shed afresh in every
Celebration of the *Mass*: Therefor
 she calls it (as it was *Ancient-*
 ly call'd) an *Un-Bloody Sacrifice*.
 Whereas if it be *Real Blood*, it
 is *Really* a *Bloody-Sacrifice*. But
 ours is *Truely* the *Un-Bloody Sa-*
cristice, where *Wine* is call'd *Blood*,
 from what it *Represents* and *Ex-*
hibits, but *Remains* still *Wine* in
 its *True Nature*, *Substance* and
Form. As the *Primitive Fathers*
 have frequently exprest'd it.

The *Bloody Institutions* *Continu-*
ed till the *Blood* shou'd come that
 cou'd take away *Sin*. Then they
Ceas'd. And in Room of the *Bloody*
Circumcision, *Baptism* was Appoin-
 ted. And the *Sacrifice* of *Bread*
 and *Wine*, instead of the *Bloody*
Sacrifices. Which was pursuant to
 the *Ancient Tradition* of the *Jews*,
 That when the *Messias* should
 come

come, the *Priest* after the Order of *Melchisedeck*, all *Sacrifices* shou'd Cease, except that of *Bread* and *Wine*, which *Melchisedeck* brought when he met *Abraham*. And we are said to Partake of the *Table* of the *Lord*, in Respect of this *Bread* and *Wine*, and to *Eat* of the *Altar*. And it is compar'd to the *Sacrifice* and *Sacrificial Feasts* of the *Gentiles*. In which ther wou'd be no *Parallel*, if this were not likewise a *Sacrifice*.

1. Cor.

x. 20, 21.

Heb. xiii.

10.

(4.) And hear again the vile Prostitution of this *Sacrifice* among the *Dissenters* appears, who will have it no *Sacrifice* at all; but a bare *Remembrance*, as of an *Absent Friend*. Being brought so Low, the *Quakers* have Thrown it quite away, as then of little use. And the *Liberty* that has been taken up of late years, to *Depreciate* and *Run-down* every thing of *Chureb* and

and Religion has vented it self
with Particular Prejudice against
the Holy Christian Sacrifice. This
has fill'd abundance of Pamphlets,
till they are Swell'd into Books.
That Pamphlet falsely call'd, *The*
Principle of the Protestant Reforma-
tion Explain'd. Printed 1704. makes
it no more than *Drinking a Health,*
and that a *Woman* may begin the
Health as well as a *Man.* All
these *Anti-Christian Pamphlets* and
Papers, that they might not be
lost, are put together and Summ'd
up in a *Book* Printed and Re-Printed
this year 1706, call'd *Ironically, The*
Rights of the Christian Church, which
says, *There is no need of a Priest*
to Celebrate the Sacrament, but that
any other may do it; and Ex-
plains it by the Contemptible
Name of the *Grave-Cup.* See whi-
ther we are Come, by Loosing
the true Notion of the *Christian*
Sacrifice.

(5.) Some have no Notion of it but as a *Sacrament*, to be *Eat* and *Drank* by us. But if they wou'd Consider it, this makes the *Sacrament* to be the more a *Sacrifice*. For as the *Sacrifices* under the *Law* were first Offer'd to God upon the *Altar*, and then the *Priests* and the *People* were Admitted to *Eat* of them, as being Entertain'd at the *Table* of the *Lord*, in *Sign* and *Token* of their being Accepted of him, and Reconcil'd to Him: So *Christ* Ordain'd, That His *Body* and *Blood* shou'd first be Offered up to *God*, as he did upon the *Cross*, and still Continues to do in *Heaven*, tho' without Shedding His *Blood* afresh; and then that the full Notion of a *Sacrifice* might be Compleated, after His *Priests* have Offer'd up His *Body* and *Blood*, upon the *Altar* in Resemblance and Figure of what He in *Person* and *Reality* Performs in *Heaven*, He Grants to us to *Eat* and *Drink* of the Same *Sacrifice*, at His *Table*,

Signifying

nifying *our Intimat Union and Communion with Him*, by thus *Partaking of His own Body and Blood*; whereby we are made one *Body with Him*, by a *Wonderful Incorporation*; as what we *Eat and Drink* becomes our own *Body and Blood*. But let us Remember, that it is a *Sacrament*, by being a *Sacrifice*. That it is first *Offer'd* up to God as a *Sacrifice*, before we *Partake* of it as a *Sacri-fical Feast*.

(6.) This *Sacrifice* was by the *Primitive Fathers* Call'd *Eucharistia*, that is, the *Sacrifice of Praise and Thanksgiving*, as is *Observ'd* in the *Second Part* of the *Homily of the Worthy Receiving and Reverent Esteeming of the Sacrament of the Body and Blood of Christ*. Pursuant to this, in our *Office of the Communion*, we *Pray God*, *Mercifully to Accept this our Sacrifice of Praise and Thanksgiving*. (*Acknowledging*

our

our selves *Unworthy* to Offer unto God any Sacrifice) which is the Sacrifice of the *Eucharist*, in which we Pray for *All His whole Church*, as well as for our selves. For all of whom this Sacrifice is Offer'd, in the full *Communion* of *Saints*. This is also *Imply'd* in the Prayer for the whole *State of Christ's Church Militant* here on *Earth*, for all of whom we then Give Thanks, that is, Offer up the *Eucharist*. To which it is to be Apply'd at the time when the *Eucharist* is Celebrated. To Give Thanks, being the *Literal English* of the word *Eucharist*. And in the *Rubrick* before this Prayer it is Order'd, That the Priest shall then Place upon the Table so much Bread and Wine as he shall think Sufficient. After which done, the Priest shall say, &c. Then follows this Prayer, wherein we Beseech God to Accept these our Oblations (*Christ* being said to offer Himself as an Oblation in our Prayer of Consecration) that is the
Elements

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Elements of Bread and Wine then to be *Consecrated*; the *World's Alms* Join'd with it, Referring to the *Offertory*, or *Money* then Given, and Offer'd by the *Priest* upon the *Altar*. Who thus Offers both *Gifts* and *Sacrifice*. And in the *Prayer* Immediately before the *Prayer of Consecration*, the *Priest* do's beseech God to Grant us to Eat the *Flesh* of His Dear Son *Jesus Christ*, and to Drink His *Blood*. Which Refers to the *Elements* then just going to be *Consecrated*. And more Expressly in the *Prayer of Consecration* it self, the *Priest* Prays that we Receiving the *Bread and Wine*, may be *Partakers* of the *Body and Blood* of *Christ*, that is, by Receiving the *Elements*, Then *Consecrated* to be His *Body and Blood* to us,

(7.) Custom has Carry'd it with us to have the *Elements* plac'd upon the *Lord's Table* before the *Service* begins. But this is a *Breach* of our

our own *Rubrick* before Quoted. For that Requires, That the *Elements* shall Then, that is, Immediately before the *Prayer* for the *Church Militant*, and Consequently not till Then, be *Plas'd* upon the *Table*. And that the *Priest* shall Then Place them there. The *Elements* are Then to be brought to the *Priest*, who is to Place them upon the *Lord's Table*, which is a Solemn *Dedication* and *Offering* of them up to God, tho' never a *Word* were spoken; as we find not in the *Scriptures*, ther was any *Word* spoken, when the *Priest* Presented the *Offerings* of the *People* upon the *Altar*, under the *Law*, except when they Offer'd their *Tithes*, and Then a *Form* is Prescrib'd. *Deut. xxvi. 12. &c.* But yet their other *Offerings* and *Sacrifices* were Dedicated to God, and that by the *Priest's* Offering them upon the *Altar*. Which is a *Priestly* Act, and not to be done by any *Other*. Therefore our *Rubrick* directs,

rects, That none Other shou'd Place the *Elements* upon the *Lord's Table*. And Immediately after his Placing them there, he Prays, that God wou'd most *Mercifully Accept* these our *Oblations*. Which is as *Solemn* a *Dedication*, tho' not in so many Words, as in our first *Lyturgy*. And *Praying* that God wou'd then Grant us to *Eat* the *Flesh* of *Christ*, and to *Drink* His *Blood*, is as much a *Prayer* for His *Blessing* upon the *Elements* to that End, as if the *Priest* had *Pray'd* that God wou'd Turn them into the *Body* and *Blood* of *Christ*, or make them become the *Body* and *Blood* of *Christ* to us.

(8.) Having thus Explain'd our *Lyturgy*, to make it more *Intelligible* to the *Common People*, and for the sake of those who take Offence that these things are not more *Fully* and *Plainly* Express'd in our *Lyturgy*. I might Add the *Testimony* of Many of our *Divines*,
and

and other Learned Men, concurring in the same thing. But I will now only give you a few of the most *Principal*, particularly, as to our Present Subject, of this *Sacrament* being likewise a *Sacrifice*, that we may not think this a *Novel*, Notion among us.

The Great and Learned Mr. Mede is Express upon this, in his Tract call'd, *The Christian Sacrifice*.

Bishop Taylor, in his *Collection of Offices*, Printed 1658, in his *Office for the Holy Communion*, has these words, We Present our selves before Thee at thy Holy Table, to Represent a Holy, Venerable, and Un-Bloody Sacrifice for our Sins, and for the Errors and Ignorances of all thy People. And again, Presenting a Holy Sacrifice Holily unto Thee, that Thou mayst Receive it in Heaven, and smell a sweet Odor in the Union of the Eternal Sacrifice which our Bl. Lord perpetually Offers. And again, Receive, O Eternal God,

God, this Sacrifice for and in behalf of all Christian People, whom Thou hast Redeem'd with the Blood of thy Son. This comes fully up to what you have Advanc'd in your Excellent Treatise.

The like has been done by later Authors, I will only name some to you. The Learned Dr. Grabe in his Notes upon St. Justin Martyr's, 1 Apol. and more especially in his large Annotations on St. Irenaeus. lib. 4. Cap. 34.

The very Learned Dr. Bull, in his late Answer to the Bishop of Meaux. p. 247. &c.

The Worthy Rob. Nelson Esq; in his Companion for the Festivals and Fasts. 3d. Edit. p. 490. 491. And in his late Book Entitled The Great Duty of Frequenting the Christian Sacrifice. p. 20. &c.

And

And these Testimonies are Correspondent to the first Common Prayer Book of K. Edw. VI. And The Order for Administring the Lord's Supper in the Book of Common Prayer for the Church of Scotland.

And these are further Illustrated and Prov'd in some Learned Mss. Notes on the Order for Administring the Holy Communion in the Book of Common Prayer Printed 1617.

All this, Sir, Justifies what you have Wrote. And you have done it with that Clearness and Fullness as was Greatly Desirable among us, in an Age when not only this Great Point of the Christian Sacrifice, but all Parts of our Religion have been openly Attack'd.

(9) May God give His Blessing to your Performance. Let it Encrease the Knowledge, and stir up the

the Zeal of the Devout, who
 Come to the Great Christian Sa-
 crifice in full Faith, Beholding
 Christ our High Priest, Offering
 up the same Sacrifice of Himself
 to God in Heaven, which His
 Priests, Representing His Person,
 Offer up on Earth, in the Sacred
 Symbols which he has Commanded,
 and Dignify'd with the Name of
 His own Body and Blood. Which
 we Verily and Indeed Receive, as
 our Catechism speaks, in our Par-
 ticipation of these Holy Mysteries.
 And as our first Homily Concern-
 ing the Sacrament teaches us, That
 in the Supper of the Lord, ther is
 no vain Ceremony, no bare Sign, no
 untrue Figure of a thing Absent, but
 the Communion of the Body and
 Blood of the Lord, in a Marvel-
 lous In-Corporation, which by the O-
 peration of the Holy Ghost is through
 Faith wrought in the Souls of the
 Faithfull, whereby not only their Souls
 Live to Eternal Life, but they surely
 Trust

x 1 Corinthians
 Chap: 10, Ver. 26
 10 Matth: Ch: 26, V: 26

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Trust, to win their Bodies a Refur-
rection to Immortality.

Of which that we may be
Partakers, I desire your Prayers,
as you have those of

Your Fellow-Labourer,
Brother, and Faithfull
Servant,

Charles Leslie.

Short Discourse
OF THE
DIVINE SERVICE.

INTRODUCTION.

WHEN I consider that Sacrifice was the Divine Service in God's Church before the Law, and a Worship established on the everlasting Priest-hood, and Sacrifice of our Great High-priest
B Jesus

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Jesus Christ, the Lamb slain from the Beginning: When I consider that Sacrifice was the Divine Worship which God appointed to his peculiar People the Jews, and recommended to them, as what was copied from Heaven, and there done at the high Throne of his Majesty in Glory: For see, says God to Moses, *that thou make all things according to the pattern shewed to thee in the Mount; And* the blessed Apostle confirms it of all true Priests on Earth; *who serve to the example and shadow of Heavenly Things*: When I consider that the offering of Bread and Wine, at God's Altar, was ever the Divine Service in the Christian Church; Jesus Christ having appointed these, at his last Supper, to be the New Oblation of the New Testament, or New Law; saying of Bread, *This is my body which is given for you*; and of Wine, *This is my Blood of the New Testament, which is shed for many,*
for

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for the remission of Sins: And in the last place; For that Sacrifice is the Worship of the Church Triumphant Christ's Priesthood being an Everlasting Priesthood, that is, to continue 'til Sin and Death be perfectly subdued: And the Apostle saith, He is the Minister of the true Tabernacle, and entered not into the Holy places made with hands, which are the Figures of the True, but into Heaven it self, now to appear in the presence of God for us: I cannot but wonder, how this everlasting Worship should find so many Adversaries among Christians! That the Number of its Adversaries should be so many, as that to stand up in the Defence of it, is at present the readiest way to be accounted, by some, vile and abominable!

The first, and it may be the weakest Dispensation of this Divine Service, in Comparison to which, as well as to the Law, the Gospel is truly call'd, Light

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and

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and Truth (although the very Truth is in Heaven) was given to the Church of the First-born; and how they kept and observ'd the same, and grew in the Grace and Favour of God, under the Influence thereof, we have but little left of their History for our Information. The Holy Scriptures bear Witness, that the Age before the Flood was very corrupt and wicked, and that all Flesh had corrupted his Way upon the Earth. *The Earth also was corrupt before God, and the Earth was filled with Violence.* But what I wou'd have observ'd, is, That we read, not that they had corrupted the Divine Worship delivered to them, in respect of the appointed Way or Manner thereof; Altars, and Sacrifices, and Priests to appear before God, with material Oblations, were ever in Practise with them. *Noah* and his Sons offered *Burnt-Offerings* to the Lord: And this Worship was so spread

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spread over the face of the whole World, that wherever there were Men, there were Altars, Priests and Sacrifices, as the Divine Service: God Almighty having provided himself a Priest in every Family, by his Choice of the First-born, to this high Office of offering Sacrifice before him for ever, in that his first Church.

The next Dispensation of this Divine Worship, and somewhat brighter than that before, was committed to the *Jews*, who behaved themselves, in respect to this Divine Service, much more praise-worthy than our common Apprehensions of that People do suggest to us, For, however frequently they fell into the Sin of Idolatry, which we are to account for, from the general Opinion of Polytheism, which was then spread over the whole World; yet we cannot justly tax them of so irrational a Crime, as to acknowledge a God, and at the same

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time to deny him his own appointed Worship; or to have confounded and mingled God's Divine Service with any of their own Fancies or Imaginations. Their Worship of God, as it was in the Bottom the same with the Church before them, so also with the Christian Worship, which followed after them, and which is to continue to the end of the World. Nor are we to wonder that it shou'd be so, since in the Foundation all these Three are but One Church. The *Jews* (to say the Truth) lay under many more, and much greater Temptations, to make them uneasie under this Divine Service, than can possibly happen to Christians: The understanding People among them, especially who lived about the Time of King *David*, and after, did worship their God as a pure Spirit, not delighting in the Fumes and Smoak of Sacrifices, but in those

Wor-

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Worshippers, who offered to him with pure and clean Hearts. They had under the second Temple, if not the first, their Proscenae and Synagogues, for their Moral Worship of Prayer, and Vocal Devotion, and for the reading and expounding of the Law; and in both which as they were left at, so they took great Liberty. They could not be insensible of the heavy Burden which their Divine Service laid on them, in obliging them to appear thrice every Year, at the Great Altar, at *Jerusalem*, and to bring their appointed Sacrifices thither, howsoever distant they liv'd from it. It was not given to them to understand the great Dignity and Excellency of their own Service, in that the Sufferings and Death of the Messiah, whereof all their Sacrifices were Representations, was hid and kept as a Secret from them, and reserved to be manifested by the Messiah himself,

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when

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when he should come into the World. All which were no small Temptations to the whole Body of that People, to have taken Offence at their appointed Worship, could they have been guilty of so unreasonable a Crime, as to acknowledge a God, and at the same time deny him the Worship he commanded.

Wherefore, we may with Equity say of them, that however worthily they stand condemned in the Gospels by Jesus Christ, as guilty of many corporal and spiritual Vices; yet this they have to boast of, That they kept pure their λατρεία, their Divine Service; and were rather faulty in setting up too many Altars, than in pulling down and destroying those that were allowed and appointed them. They turned not their Temple, or their Altars, the places of their Divine Worship, into Prosecutions, or Synagogues, or their material Oblations

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tions into a Service of their Lips and Words: And I think it may be truly said, that it is only some Christians of late times, who have dared to be guilty of a Boldness and Presumption unheard of before; even to appoint to themselves new Ways and Methods of Divine Worship, and to think that they can please God better hereby, than by the Worship of his own Appointment, the Everlasting Worship given to his Church.

God Almighty has been pleas'd to give to the Christian Church, by his Son Jesus Christ, our Lord, and Great High Priett thereof, a better Priesthood, and a better Sacrifice, than he was pleased to give to his once peculiar People, the natural Seed of *Abraham* his faithful Servant: He has receiv'd us in their place and stead, as his now Peculium, and been more gracious to us under the Gospel Dispensation. He has not confin'd Us to one Chief Great Altar, as

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he did Them to that in *Jerusalem*, but has permitted us to have Christian Bishops in every City, to represent Jesus Christ, as the one Jewish High Priest represented him. He exacts from us no costly Sacrifices of the Herd or Flock, our great High-Priest having appointed a little Bread and Wine, as his most sacred Body and Blood, to serve in the Christian Church, and be to God and to us, what all the Sacrifices of the Law were to the Jews. Above all, he has laid open and naked the great and wonderful Mystery of this Divine Service, not only admitting us into his House and Temples, where the people of the Jews never went, but has drawn aside even the Veil, and taken us into the Holy of Holies of the Christian Church; that we may see, and behold, and wonder at, and bless God for the Glory which do's now shadow the Mercy Seat: *Having given us boldness to enter into the holiest*

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holiest, by the Blood of Jesus, by a new and living way: And can we think it less than great Wickedness, for any Christian to condemn the appointed Oblation in God's Church; and being admitted within the Veil, to behold the Mercy Seat and the Glory thereof, instead of stooping down with the Angels to look upon and admire it, to undervalue and despise it?

This is surely such an Indignity, against the most High God, and his Eternal Son, as was never offer'd by Heathens to their most inferior Deities; it being, as far as I can find, a Rule not broken by them, to give to every one of their Gods his own commanded and appointed Worship and publick Service; and to offer to each those peculiar Sacrifices that they requir'd: Nor do we read that any person of any Religion, pretum'd to direct or alter any thing in the
matters

matter of Divine Worship, but he pretended to have received some new Revelation, or did shew some Miracle, or Mighty Work, to convince the People that the will and Pleasure of the God was discovered to him in that matter. Agreeable to which, we read in the Second Book of Kings, at what time the ten Tribes were carry'd into Captivity, and Men sent in *Babylon*, and from Conquer'd Countries, to dwell in *Samaria*; And the Lord sent Lions among them, which slew some of them, because they understood not the manner of the God of the Land. That the King of *Assyria* Commanded, saying, Carry thither one of the Priests, whom ye brought from thence, and let them go and dwell there, and let him teach the manner of the God of the Land. And though, as we read after, these Strangers worship'd for a long time, both the God of *Israel*, and their own Gods also ;

also; yet we may not think that they confounded their particular Services, but worship'd every God, according to the way and manner of his own Appointment.

To Proceed: As to the Christian Church in the Primitive times, we may not believe, but that they observ'd this Divine Service; and that as soon as the Christian Church became Distinct from that of the Jews, while they were of one Communion, they frequented the Bloody Sacrifices in the Temple, as is evident from several places in the Acts of the holy Apostles; and this without offence to their Christian Religion then: Nor it may be was the Sacrifice of the New Testament or New Law brought into perfect Practise, till the Jewish worship ceased by the destruction of the Temple, or at least till the Jews forc'd the Blessed Apostles, by their Blasphemy against Christ, and Persecution, to set themselves as a
distinct

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distinct Church: But when this was once done, then we may believe that the Holy Ghost taught them the new Sacrifice of the New Testament, by bringing into their Remembrance what their Lord and Master Jesus Christ had done and said at his last Supper with them. Then the Christian Priesthood, the Christian Oblation, and Christian Alter, began to rise and flourish in the World: And the Blessed Apostles ordained Bishops and Priests in every City where Christianity was receiv'd: And that famous Prophecie of the Prophet *Malachi*, began to be interpreted of the Christian Worship: *From the rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place Incense shall be offer'd unto my Name, and a Pure Offering: For my Name shall be great among the Heathen, saith the Lord of Hosts.*

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Wherefore we are not now to hearken to some late Writers, whose Ignorance and Pride has led them into an ill Opinion of the great Christian Worship by the Oblation of Bread and Wine, as Practis'd in the first and Purest Ages of the Church: And who are full of complaints, of Corruptions creeping early into the Divine Service, by the use of Altars, and of Priests offering the Christian Oblation. For however some few Learned Men in this last Age, have seen further into the Sense and Meaning of some certain places of the Holy Scripture, than many of the first holy Fathers did, yet I cannot but believe that these very few have been notoriously Ignorant of the Christian Worship: and that it is much more safe to believe that we receiv'd the Christian Service Pure and Entire, with our Christianity and Priesthood, with our Altars, and our Christian Oblation of Bread and Wine, than

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then to follow head strong giddy-headed Adventurers in the new ways of their Blindness and Ignorance.

I know that the *Greek Church*, and that long ago, fell into the most Wicked and Abominable use of their Particles, or pieces of Bread; so as to put them not only on their Tables of Proposition, but also on their Altars, in Honour and Memory of the ever Blessed Virgin St. *Mary*, of the Blessed St. *John*, and the blessed Apostles of Jesus Christ; where surely no Bread or Wine is to be put, to put God in mind of any but of his Eternal and Beloved Son our Lord Jesus Christ, *The Lamb of God who taketh away the Sins of the World*. And I am so far from going about to palliate so sinful a Practise, that my private thoughts have led me into a belief, that this was one, and it may be the chiefest of those Crimes, which brought down those heavy Judg-

Judgments of God upon that miserable Church, under which they have so long groan'd: praying that God may open their Eyes to see this their great Sin, in so presumptuous an Innovation, in this Divine Worship; and that God would be pleas'd to keep and preserve every Particular part of his Church from whatever may be offensive to him, in their approaches into the presence of his most Holy Majesty.

Nor will I attempt to make excuse for the Latin Church in the matter of Transubstantiation; an Opinion, in my weak Judgment, prodigiously strange and incredible, as will appear throughout this whole Discourse; brought in, as I suppose, from some large and unwary expressions of the Fathers, and afterwards made an Article of Faith. Although this may seem to dignifie the Christian Oblation, and to set it above the bloody Sacrifices of the Old Law, which

Error

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Error of Transubstantiation is not only without any Foundation in God's Word; but also in the Old Canon it felt, there being nothing even in this last, or in any other part of any Mass I ever met with, whereon this strange Doctrine may be Built. The Holy Sacrifice of the Christian Church is not at all concern'd with this prodigious Opinion, as that thereby it should come under any Disrepute or Contempt, or that Men should vent their Spleen against it, running themselves into Extravagant Fancies, as if Christ was offer'd in his proper Person, and that it is a Reiteration of the Bloody Sacrifice of the Cross. Men will for ever differ in their Apprehensions and Judgments in matters, especially of Speculation. But if there be a Consecrated Priest, who is the appointed Representative of Jesus Christ; if He offers the Elements of Bread and Wine before the only True and living God at a Christian Alter,

The Divine Service. 19

Altar, and in a Christian Assembly, as the Jewish High Priest did the Blood of the Creature in the Holy of Holies: This I take to be the great Christian Divine Service. Nor know I how I am concern'd in the particular Faith or Intention of any Priest; for whether he believes a Transubstantiation or Consubstantion, or a Real Presence, *in an ineffable manner*, as some of our learned Men have been pleased to express themselves in this matter; or whether he believes no further Presence than a bare Representation amounts to, as in the Blood brought into the most holy Place and Presence of God: It is nothing (as I am of opinion) to this great Divine Service; which receives not its Virtue or Dignity from what Men may think thereof, but from the Blessed Will and Pleasure of God; who has appointed this Everlasting Service in his Church, and from the Merit and Efficacy of the Priest-

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Priesthood and Sacrifice of Jesus Christ, visible and invisible, his Death on the Cross, and his Appearance in Heaven for us with his Crucified Body and Blood.

Whatever Corruptions of this kind have crept into the Divine Service, its not my present business to examine; but to convince those who are Adversaries to the very Service it self. And it is this that I take to be the extremity of Blindness: That after a Material Oblation in God's Church has been the Divine Service, from the Covenant of Grace, in every Dispensation, for five Thousand and five Hundred Years, so many poor Souls should now, in the end of the World, be led into the Contempt thereof, by almost one
 * Calvin. * Man; Who, without any pretence to new Revelation, contrary to the Practice and Authority of the Church in all the Ages before, without Scripture, Fathers,

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Fathers, or Council, has (what none ever dar'd before to do) abolish'd this Divine Service; and being not able to think of any thing to put in the place thereof, has not only left all the Publick Service of God to Words, but these also to the hazard of single Mens Conceptions, to fancy that Variety or Contradiction therein, as shall please their too-often vain and foolish Understandings.

This Man makes a most unjust complaint against the Holy Fathers of the Church, for that, forsooth, they had turned the Sacrament of the Lords Supper into a kind of a Jewish Sacrifice. But how many Thousand poor Souls may justly complain of him, for robbing them of the Christian Oblation, of which they have no Notion, and by consequence of the Sacrament of their Communion with God; And has given to them only common Bread and Wine, in the place of the Bread of Eternal Life, and the

the Cup of Everlasting Salvation?

This is, as I think, one of the most venomous Arrows in all his Quiver, the Poyson whereof has reach'd not only the Brains of his Profess'd Disciples, but also of some who would be thought true Sons and Daughters of the Church of *England*; toxicated Thousands to that degree, as that they will not understand the great Christian Worship. They know it not, and in their Blindness and Ignorance they condemn it. Oh! How great! how common among many, is the Ignorance, and thereby the Contempt of this Divine Service! How few are there who understand it, and pay due Respect unto it! How few who take not the bare Sacrament of Communion for it, and thereby in some Sense, set up themselves as Idols, as though the Memorial of Christ's Priesthood and Death was

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was made to, and before them /
Wherefore I shall in the next
Chapter, inquire into what Oc-
casions there may have been given
in our Church, of the Ignorance
of this Divine Worship, which
may be as a Caution for the future,
and a Light to lead the common
Readers into the understanding
of what thereafter follows.

CHAP.

CHAP. I.

*The several Ways and Means,
whereby the great Christian
Service has become strange,
and unknown to many Persons
of Piety and Understanding.*

THe first thing I shall instance in, as what has hid this Christian Service from many Persons, is the little, or seldom mention thereof, by its true and proper name. The word Sacrifice is indeed in great use among us, to express and signify Prayer, Praise, and all Verbal or Vocal Devotion; but it is eldome us'd in its true and proper Sense, which is to signify and express among us, the Oblation of the Christian Church, which the Priest makes at the Altar, as
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the great work of his High Office and Place, to render God propitious to Man, and to plead the Merits of Christ to the forgiveness of our Sins. I appeal to every Reader how very seldom the word *Sacrifice* is thus us'd, either in the Pulpit, or in common Conversation. You may indeed frequently hear the Devout of the People speak much of the Excellency of the Prayers of the Church, of the great Benefit and Pleasure they receive in the hearing of a good Sermon, and what a Blessed thing it is to receive the Holy Sacrament of Communion with God: But when shall you hear any one speak of the worth and excellency of the great Christian Sacrifice, and bless God for having given to us so Heavenly a Service? When have you heard any one say, Come, let us go and behold the Christian Sacrifice, the Evangelical Claim of the Benefits of the Covenant of Grace, for our Salvation and the Salvation of all Faith-

full Christians? When shall you hear any on say, Come, let us go to the Holy Sacrifice; the nearest Representation upon Earth of what is done above in Heaven before the Throne of the most High God? Or, Come, let us behold the Bishop, the Priest, the Representative of Jesus Christ in the Christian Holy of Holies, offering at the Altar of God the Bread of Eternal Life and the Cup of Everlasting Salvation? Come, let us behold the wonderful instance of the infinite Justice and Mercy of God, in the appointed Representations of his Justice against Sin, in the sufferings of his dear Son, that so we learn to avoid the same; And of his great Mercy to Men in his acceptance of a Vicarious Punishment, that we might escape Everlasting Death and Condemnation? We hear none of these, or any like expressions, from the best of the People; and, which is fearful to consider, we have reason to think that there is
nothing

nothing of this Notion in their best thoughts or apprehensions. Do they not hasten out of Church as soon as the Sermon is at an end, as if they desired to avoid the Sight of the great Divine Service? And when the Sacrifice or Oblation is to follow, there is not one that do's approach the Altar, except those who have prepared themselves to receive it, as the Sacrament of Communion. And whence is this Practice, but from great Ignorance of this Divine Worship? And whence this Ignorance, but in some measure, from the disuse of the name and mention thereof in the true and proper sense?

It is a very easie Observation, That the surest way to make any thing become Forgotten and Unknown, is to forbear to mention it; and if to this we can further add, that the word or phrase expressing, and formerly applied to it, may become used to express something else, we may be sure

the business will be soon brought to pass, and we shall scarce ever hear of the thing more. And I think we have a dreadful experiment before us in the Case of the Christian Sacrifice; for by the common and frequent use of the word *Sacrifice* in a sense Figurative and Improper, and the seldom use thereof in its true and proper sense and place, the great Divine Service is become strange and unknown among us.

Among those many Writers who have fill'd this Nation with their Works, whether to instruct the People in the Doctrine of God's Worship, or to assist them with forms of Meditation and Prayer, to be used either in Private, or in the Church and at the Altar; there are few who seem not to affect a neglect of the Mention of this Divine Service; and to stifle those Devotions that are suitable and proper to it. Even that most excellent Book, called, *The Whole Duty of Man*, and which is not

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unworthy of the value it bears among us of the Church of England, is defective in this matter, as having neither in the Chapter of the Duty of God's Worship, or in any other Chapter, or in the Devotions at the end thereof, any mention of this Divine Service, *the great Christian Oblation.* Every little Book does frequently enough mention the word *Sacrifice*, and teach the People to offer up the Sacrifice of Praise and Thanksgiving to God. They are taught to offer up themselves and all they do, to God, as a Pure, Holy, Acceptable Sacrifice. And if they understood the meaning of the word *Sacrifice* in a figurative sense, there would be great good and no hurt in this, and such like expressions. But while they are taught in these Books no other Sacrifice but this of Words, while they know nothing of the great Sacrifice of the Christian Church, while they make no Distinction between a true, proper, material

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Sacrifice, and what is only a Figurative Oblation: they easily come to believe, that there is no material Sacrifice appointed by God, and consequently think themselves as true Priests to offer Sacrifice to God, as any under the Gospel: And that we are all Priests taken from among Men, to offer Gifts and Sacrifices for Sin. Or else, that there is no true Priest among us; For so far they be doubtless in the right, that Priest and Sacrifice must go together; and where is one of these, there must be both.

The Judicious *Cassander* makes complaint of this, as of no small fault in the old Canon; and this in his excellent Book of Consultation, in the Chapter *de Hierasione*; where he says, that the frequent mention of the word *Sacrifice* in so many Senses in the Canon of the Mass, has render'd the Sense obscure; and that not only to Men of the meanest Capacity, but to those who are moderately Learn'd. For because of the many acceptations
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of the word, sometimes figuratively, sometimes properly, and when properly sometimes referring to the Sacrifice of the People, the Offertories sometimes to the Sacrifice of the Priesthood; and all this in a short form of words; it is difficult for him who officiates at the Altar, to distinguish as he ought to do, and rightly to understand, what he says to God in the Holy Place.

I would not here be thought to make a contention about words, or how the great Christian Worship ought to be call'd. The ancient Fathers having call'd the whole Service by several names, as Prayer, Oblation, Sacrifice, Communion, Liturgy. And it is usual to denominate Actions or Things, from any one part of them, whether the chief and principal part or not. But I am concern'd for the Divine Service it self, which being a real material Oblation, brought into the Presence of God, and offer'd by the Priest before him, ought to be taught, and declar'd, and own'd

as so; which of late Years, having been seldom done, has been an occasion of many persons being Ignorant of the great Christian Worship.

Secondly, It may be said in the next place, that some occasion of the Ignorance of the nature of this Divine Service, has been given by the superlative Encomiums, which some Writers, have been pleas'd to give to the great Christian Duty of Prayer, in the many Books upon this Subject. These Men having not been contented to write the just Value and Praise of this Duty of Prayer, have ascrib'd to it, what truly is owing to the great Christian Sacrifice. Prayer is said, and that sometimes in opposition to material Oblations, to be a Spiritual Worship, to be the Worship of the Soul, to be a Spiritual Sacrifice, to be a Sacrifice suitable to the supreme Being, to be a reasonable Sacrifice; to be the Sacrifice of Angels, who as some think,

think, do sing Songs of Praise to the most High God: Prayer is said to be represented by material Sacrifices, and that these were appointed for the signification of that: Yea so vain are some in their Expressions of this kind, as to ascribe to Prayer our Communion with God, which one would think that every Christian should know to be had only by our partaking of the great Christian Oblation.

And though it may be said in Vindication of these, and the like unwary expressions, that they may be construed in a good and pious Sense; Yet without Metaphor, they are generally false, and put upon the common Reader; bring in to disrepute the great Christian Worship, and do lead many persons to believe, that Vocal Worship is the great, the chief Worship in the Christian Church; and to us now, what the Law-Sacrifices were to the Jews: Whereas Jesus Christ has manifestly appointed the Oblation of Bread and Wine. And as the Legal

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Worship was the Offering of Flesh and Blood, so the Evangelical is the Offering of Bread and Wine; both in their times the appointed Representations of the Body and Blood of Jesus Christ.

The Worship of God may be call'd Spiritual, when it proceeds from a pure Mind or Spirit: Where Spiritual is the same as Mental, and has respect to the Worshipers, and not purely to the Worship it self. Which kind of Spirituality is absolutely requir'd in all our approaches to, and Obedience of God: In our Confession of Sin, in our Petitioning for Grace, in our Thanksgivings, and in every good Word and Work. Nor is this now only requir'd under the Gospel, but was as necessary under the Law; the multitude of Sacrifices not availing the Jews to their Justification, without this sincerity of Mind or Spirit. And as to that particular saying of our Saviour, to the Woman of *Samarita*, the Worshipping of God in Spirit there men-

mention'd, is nothing to this notion of the word *Spiritual*, but it is the *Worshipping* of God as a Spirit, present in all places and to all people, and not as confin'd to *Jerusalem*, or *Sychem*.

Or it may be further consider'd, that the *Worship* of God may be call'd *Spiritual*, in respect to the *Worship* it self, and as consider'd distinct from the *Worshippers*; And then it may be call'd more or less *Spiritual*, as exhibiting *Spiritual* or *Heavenly* things more or less apparently. In which Sense, the word *Spiritual* is oppos'd to the word *Temporal*; and thus we may truly say, that the *Sacrifice* of the *Christian Church* is more *Spiritual* in this Sense, than all the *Law-Sacrifices* were. These last represented the *Heavenly* and *Everlasting* things darkly and obscurely; but the *Christian Oblation* more clearly and manifestly: To which purpose it was said by the blessed *Apostle*, that the *Law* had a shadow of good things to

to come, and was not the very Image of those things, as the Gospel is. The first was *Σνια*, The last *Εσχα*.

But now, to speak of God's Worship, as what is suitable to his Divine Majesty; And in this respect, for Man to determine what is more or less proper, to be paid or done, to the Honor and Glory of his great Name; to call Prayer a Spiritual Worship, in opposition to the material Oblation of Bread and Wine, appointed in the Christian Church by Jesus Christ: This is, as I conceive, for Vain, Ignorant, Blind Man to make himself the Judge of God's Worship. This is for the Creature to prescribe to his Creatour. Yea, in this sense, to prefer Prayer to the Christian Oblation, is to condemn the whole Oeconomy of Man's Redemption; to condemn the Worship of God's Church from the beginning; to condemn the Worship which Jesus Christ ever paid to God, as our great High Priest and Redeemer, in Heaven and upon Earth. Whose
offering

offering up himself a Sacrifice for us (that is, his appearing for us as our High Priest, and the voluntary offering himself to do die for us before he was made Man, his dying afterwards upon the Cross, when he had taken our Nature on himself, and his entring into Heaven with his Body and Blood, which had been Crucify'd and Shed for us) as it was the Foundation and Original of all Divine Worship in God's Church, the most Spiritual in respect to its great end and purpose, to Redeem and Ransom lost Souls: so was it above all the Worship of Men or even Angels. And the nearer any Worship comes to this, it must needs be thought the more suitable and pleasing to God; Especially since God has appointed a Worship, that is, the Representation thereof, as is the great Christian Oblation of Bread and Wine.

Nor are they to be excus'd from great Presumption, who in opposition to the great Christian Oblation, do call Prayer a reasonable Service.

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Service. For what is this, but to reflect on the Jewish or Christian Sacrifice, as an unreasonable Worship, and make our foolish Reasoning, the Judge of what is proper in God's Publick Service; a word borrow'd from an unwarrantable Translation of the word *λογικόν*, and which the Translators seem to have us'd for want of a better; for in St. Peter, where it is an Epithet to *παιδείας*, thinking it too absurd to have render'd it reasonable sincere Milk, they turn'd the Adjective by a Substantive, and Translated it *the sincere Milk of the Word*. Human Reason is surely a very unfit Judge of the Divine Worship; the worth and efficacy whereof is sufficiently recommended to us in God's appointment alone: Nor are we to presume that we can chuse a more Spiritual or Reasonable Worship of him, than what he has appointed us. For what Man is he who can know the Counsel of God? Or who can think what the will of the Lord is? For the thoughts of

*of Men are Miserable and our de-
vices but uncertain.*

It is yet further a greater in-
stance of our Presumption, to say
that Material Sacrifices were ap-
pointed only for the Solemnization
of our Mental ones. For whatever
Truth may be in this saying, when
it refers to the Sacrifices of the
People, yet to say it of the Sacri-
fices of the Priesthood, whether un-
der the Law or Gospel, is ground-
less; and so derogatory to the Me-
rits and Sacrifice of Jesus Christ,
(for the representation of which
before God, all the Sacrifices of the
Priesthood were appointed) as that
whatever has been said of the Me-
rits of the Saints is not to be com-
pared to it. As to the ~~regulation~~, or
First Offerings, which our Church
calls the *Offertory*, it may be said
of these, as of all the Offerings of
the People of the *Jews*, that among
other ends and purposes, they are
outward Acts and Instances of the
Offerers inward Acknowledgment,
and Worship, and Thankfulness to
God

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God. The Offering is the Offerers publick Profession, that the God he offers to is his God, and to whom he stands indebted for every thing he enjoys: But then this is not the great Divine Worship in the Christian Church; the Priest in presenting these Offerings at the Altar, represents not the Person of Jesus Christ, nor do these Sacrifices or Offerings set forth before God what Jesus Christ suffer'd for us; and therefore it is well enough here said, that these material Offerings do signify and expresse to and before God our humble Service. But what a saying is this, and how to be detested when applied to the Sacrifices of the Priesthood, under the Old or New Law! For, did God appoint the Blood of the Creature to be brought and laid on his Altar, to be brought into the Holy of Holies, as in Heaven it self, to put him in mind of the Devotion, Righteousness, or any other good Quality, or Vertue, or Grace of the Jews? Did the High Priest

Priest enter into the Presence Chamber of God, as the Representative of the people without? Does the Christian Priest at the Christian Altar offer the great Oblation as personating the Christian Congregation? Or does the Bread and Wine, the Sacrifice, exhibit before and to God, the filthy Rags of our Righteousness? Surely the Blood of the Creature under the Old Law, represented the Blood of Christ; the Body of the Creature, the Body of Christ: and the Bread and Wine under the New Law, the great Oblation of the New Testament, does likewise represent the Visible and Invisible Sacrifice, of the same Jesus Christ our Lord, and theirs also, the Lamb slain from the beginning. Wherefore to say, that the great Oblation in the Christian Church was appointed by God, to express and signify to him our Humble Service, or Thankfulness, or Sense of Him, and his Majesty and Power, is not fit to come from a Christian's mouth:

mouth: and if it does, it ought to be received with the Prophet *Isaiah's* exclamation of abhorrence, *Hear, O Heavens, and give ear O Earth!*

In the last place, it may be reasonably thought, that many have been led into the Ignorance of this Divine Service of Gods Church, by the paring away some of the old Canon, with the Manual Rites and Ceremonies of the Christian Oblation, and by the Intermision of this Holy Sacrifice from being the constant Service on all Sundays and Holy-days; all which was thought fit to be done at the Reformation, especially by Queen *Elizabeth's* Book of Common Prayer. For the just violence of some Men against the Error of Transubstantiation, made them jealous of any notion of a Sacrifice, and transported them as it were out of their Sense and Understanding; the Church being willing to condescend; as much as possible to satisfy these weak Members, and to retain

tain them in its Society and Communion, laid aside, the greatest part of the Old Canon; expung'd the Rubrick which ordered the Manual Ceremonies, and commanded, that there should be no Oblation of Bread and Wine, except notice was given of some, three at least, that would receive the Sacrament of Communion with the Priest: And although the Manual Ceremonies and Rites of the Christian Oblation, were afterwards brought again into the Rubrick, and used in the Church; yet this being not done, as I think, till the Restauration, their use since, has not been effectual to scatter that Mist and Cloud of Ignorance, which arose from the former proceedings; and which too many then looked upon, as intended to abolish the notion of the Christian Sacrifice out of our Church.

In the Old Canon there is *Offerimus præclare tuæ Majestati, &c.* We Offer to thy Excellent Majesty, of thy own Gifts, a pure Host, an immaculate

late Host, the Holy Bread of Eternal Life, and the Cup of Eternal Salvation: And which also was the form, if Mr. Mede may be credited, in all the ancient Lyrurgies. In that of St. Clement, *We offer to thee, O King and God, this Bread and this Cup.* In that of Jerusalem call'd St. James's, *We offer to thee this Tremendous and Unbloody Sacrifice.* In several others, *We offer to thee this Mystical and Unbloody Sacrifice.* In all of them we find *we offer*. Which form of words, although not necessary to the performance of the Sacrifice, this being a Worship rather of Action than Words, consisting, I mean, rather in what is done, then what is said; yet some thought that the laying aside thereof, was the laying aside the Christian Sacrifice.

Again there was (besides other Manual Ceremonies) the Elevation of the Bread and Wine, the very Action, in effect, which God commanded in the Offering up the Wave-Offering

Offering or Sacrifice: And all this every Sunday or Holy-day, at the least, and in many places several times every such day: And when all this came to be left off, it is not to be wonder'd at, if the Holy Sacrifice in our Church began to be thought by some, like Baptism, a bare Sacarment, and not to be approached to, but as to a Sacrament of Communion.

Give me leave to go a little further, to shew how the Ignorance of the great Christian Worship has crept upon us; When some of the Holy Fathers of our Church in the days before mention'd, carried away with the bold Doctrine of that single Man, did teach from their Pulpits, and in their Writings, that there was no True Sacrifice in the Christian Church; recommending the Bread and Wine as a bare Sacrament, and were well enough satisfy'd with long intermissions of the great Divine Service: could it be otherwise expected, but that the Knowledge thereof

thereof should sink among the common people? Or could it be expected, that they should have been sensible and complain'd of the want thereof? They, poor Souls, know not the meaning of the New-Testament Notion of the word *True*; And to teach them that the only True Sacrifice is in Heaven, is to teach them that there is no Sacrifice on Earth. They desire only to hear Sermons, to have good Preachers, and reading so much of this in the new Testament, where we have only an account of what was done in the Age of the Extraordinary Gifts and Callings of the Holy Ghost; they believe it to be the chief, and almost only thing. They know not the true Benefit of the Priesthood; That our Holy Fathers the Bishops do represent Jesus Christ, and are under the New Testament what the High Priests were under the Old. That the Sacrifice of the Priesthood is prevalent above all things in this World, to render God

God propitious to them. We have, indeed, Blessed be God for it, the Manual Ceremonies restored into our Church, and may the Memory of those Fathers of our Church who restored them be ever dear to us. We are not put to any strait to find out the Christian Worship in our Church, as Mr. Mede seems to have been; or to Vindicate our selves when the want of the Christian Sacrifice is Objected against us: But, if I may presume to speak, there is one thing yet which hides this Worship from the People; and that is, the too seldom appearance of our Bishops and Priests at the Altar, with the great Christian Oblation: It being not Easie to perswade the People, that that is the Divine Service of the Church, which is so seldom perform'd by the Bishops and Priests themselves. Wherefore, since I have been so bold, I will say, that the more frequent appearance of the Bishops and Priests at our Christian Altars with
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the great Christian Oblation, will be a great means of restoring the Knowledge of this Divine Worship to many who are ignorant thereof; when no Sunday or Holy-day shall be without the Christian Sacrifice; when our Holy Fathers do always, when in their Churches, appear like themselves; I mean, as the Representatives of Jesus Christ, by doing on Earth what Our Lord does in Heaven, in the appointed Image and Resemblance thereof; when they unite Heaven and Earth together, by making this the Image and resemblance of that; when they unite God to us, and us to God, by appearing between both with the Sacrifice of Peace.

In fine, since I have been so bold, I will proceed a little further yet, and recommend to my Brethren the Inferiour Priests, the Observation of the Rubrick, in that particular of standing before the Altar, when they offer up this Tremendous Oblation, the Eucharistical

charistical or Peace-Offering of the New Law : Whereby they will be put in mind not to perform the Manual Ceremonies carelessly or clandestinely, as some too usually do. Not that I believe the place of standing at the Altar to be more than a Circumstance ; But, besides our Obedience to the Church, and the Ancient Practice thereof, we shall by this peculiar Posture, specific and distinguish this great Action of Worship in the Christian Temple, and recommend it as so, to the Notice and Observation of the Congregation. But if this shall be construed as too bold a slip of my Pen, I humbly beg pardon for the same, and hasten to lay down the summary Doctrine of the great Divine Christian Worship.

C H A P. II.

*The summary Doctrin of the
great Christian Sacrifice or Ob-
lation.*

I Know not by what means it has come to pass, that the Doctrin of the Christian Sacrifice has been accounted so exceeding dark and difficult to be understood, and this by Men of great Parts and Learning, even to occasion what follows, quoted by Mr. Mede as the saying of a very Learned Prelate: *Apud veteres patres (ut quod res est libere fateamur) de Sacrificio Corporis Christi in Eucharistia incruento frequens est mentio, quis dici vix potest quantopere quorundam alioqui. doctorum hominum ingenia exercuerit, torserit, vexaverit.* To speak the plain truth, in the Writings of the Ancient Fathers, there is frequent mention of the Unbloody Sacrifice of Christ's Body in the Eucharist,

a point

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a point which has beyond expression puzzled and vexed the minds of several Men, otherwise not Unlearned. It may be this difficulty may be accounted for, from the want of the well distinguishing between the Offertory and the great Christian Oblation; many taking these two Services for one, and so confounding them together; and which the old Service and Canon is very apt to lead Men into: But in our Liturgy these two are laid down severally and distinct; the one is quite finished before the other is begun, with a peculiar Service, by it self, for each; And moreover, the Offertory is a Service commanded to be every Sunday and Holy-day, whether there be the great Christian Oblation for Communion or not: Which is very manifest from this Rubrick after the Christian Sacrifice. Upon Sundays and Holy-days (if there be no Communion) shall be said all that is appointed until the end of the general Prayer, for the good Estate of the

Catholick Church; together with one or more of these Collects last before rehearsed.

The ~~regroeg~~ or Offertory, is the Gifts and Oblations of the people, as their own proper Offering, or Sacrifices given to God, for the maintenance of his Publick Worship, and the Ministry attending thereon. The Deacons or Church-Wardens, gather them, and bring them to the Priest, who humbly presents and offers them to God at the Altar, as from the Offerers or Givers; in the Prayer following beseeching God to accept 'em. And if when he presents them, he should say privately *Tua de tuis tibi offerimus*, or some like short form of words, it would not be amiss; since this Service, (in my weak Judgment) is something scanty in our Church. But who can think this to be the great Christian Sacrifice or Oblation? Or, what reason has there been for any persons to confound such different Services together? The one has nothing

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thing in it of the Commemoration or Memorial of the Death of Jesus Christ; The other is wholly so. The one is the offerings of the people, and the Priest offers them as their Representative: The other is the Offering of the Representations of Christ's Body and Blood, and the Priest is the Representative, in this, of our Heavenly High Priest, Jesus Christ. The Worship in the one, is the acknowledging of God to be the God of the Creation or Creature, and our publick declaring that we owe all we enjoy to His bounty and goodness; The Worship of the other, is the pleading or beseeching the Benefits of the Covenant of Grace, and the acknowledging of God's Infinit Justice and Infinit Mercy in his gracious acceptance of the Vicarious Punishment, Death and Sufferings of Jesus Christ, for our Redemption from everlasting Death and Condemnation.

Wherefore having sufficiently distinguish'd the Offertory from the great Christian Oblation, and hoping the Reader has a sufficient Notion of the First: I shall set down the Doctrine of the great Christian Sacrifice; in the method or manner wherein our Church teacheth the Doctrine of the Sacraments. And First, as the general Notion of a Sacrament is an Outward and Visible Sign of an Inward and Invisible Thing signify'd; so likewise every Sacrifice has so far the Nature of a Sacrament. For, whether it be the Offerings of the People, or the Offerings of the Priesthood, every Offering or Sacrifice is an outward visible Sign, of some invisible thing thereby signify'd. But here we are further to observe carefully the great difference, or distinction between these two. For whereas the one is an outward visible Sign of an invisible Grace, or Favour from God to Man: The other is an outward visible Sign of an invisible Worship

ship paid by Man to God. The one is an Act from a Superior to an Inferior: The other is an Act from an Inferior to a Superior. The one, I say, is an Act of Grace and Favour from God to Man: The other is an Act of Worship, paid by Man to God.

To proceed in the method design'd: And having declar'd a Sacrifice to be an outward and visible Sign of an inward or invisible Worship; the first thing to be consider'd, is the outward visible Sign, which in every Sacrifice must be some one of God's Creatures, either Animate or Inanimate, brought into His Presence, and offer'd to him. It must be either of the Fruits of the Earth, as Bread, or Wine, or Flower, or Oil, or Incense, or Silver, or Gold; Or it must be some Living Creature, from the Flock, or Herd, or Fowl. And this according to the particular Appointment and Will of God, reveal'd to Men, as we read in the Old Law; where whatever the Offer-

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ing was, whether of Thanksgiving and for the general Infirmities of humane Life, as were the Peace- Offerings among the Jews : Or whether it was a Sin or Trespafs- Offering and Sacrifice, which had respect to some particular Crime committed by the Offerer, and till he had offer'd it, was not suppos'd to be at Peace with God ; It was always some Creature, and that of God's Appointment.

Thus in the Beginning, after the Covenant of Grace was made, we read that *Cain* and *Abel* brought their Offerings, and they brought them to *Adam* their Father, and the first Priest under the Covenant of Grace : And He offer'd them to God ; not surely without God's Appointment. Thus, when God renewed his Worship to his peculiar People the Jews, and order'd a compleat Service, recommending it to them as copied from Heaven, He specify'd the outward visible Sign in every Sacrifice that was to be offer'd to his Supreme Majesty.

And

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And thus also Jesus Christ appointed the Creatures of Bread and Wine, as the outward visible Sign in the great Sacrifice of the Christian Church, to remain for ever to the End of the World.

Words are indeed audible Signs, or Significations of Inward and Spiritual Worship; but what ought to commend to us the great Christian Oblation, as above and better than all Words in God's publick Worship, is, that God has ever appointed a Material Sacrifice in his Church; but never any form of Words, as his chief Divine Service. We have no instance of any thing (as I can remember) that was said or spoken by the Priest at the Altar, till the mention of *Ezra's* Occasional Prayer, after the Captivity, made at the Evening Sacrifice. *Ezra*, 9. 5. And which we may suppose to be spoken by him there; not as a Priest, but as a Holy Man and Prophet, to whom it did belong to Pray for the People. In all the commands of
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God to *Moses*, or of *Moses* to *Aaron*, in the Ordinances of the Divine Worship, whether at the Sacrifices for *Aaron's* Consecrations to the Priesthood, or at the ordinary or extraordinary Ones; whether at the Altar without, before the Tabernacle, or within, at the Altar of Incense, or when Blood was brought on the great Day of Expiation, within the Veil into the Holy of Holies: there is no mention or command, of any words to be spoken by the Priest: Only when he came down from the great Altar in the first Court, he turn'd his Face about from the Tabernacle, to the Levites and People, and the Sacrifice being offer'd, he blessed them by the appointed Form.

It is further easily observ'd, that the Noise of the Trumpets, at the time of the Sacrifice, when the Tabernacle was in use, and of the many Instruments of Musick afterwards, under the Temple, and the Songs sung by the *Levites*, call'd Songs of Degrees, because the

Levites

Levites stood upon Seats one above another in the first Court, and in that part which was next the second (not as some have suppos'd on steps ascending into the Temple, which had been to stand between the Altar and Priest, and the Mercy Seat, where God was supposed to be) was so great; that if the Priest had spoken any thing in the time of Worship, he could not have been heard in the first Court, much less in the second, where the people always were by themselves, apart from the Priests and *Levites*.

Wherefore, I say, the outward visible Sign appointed by Christ in the great Christian Sacrifice or Oblation, is Bread and Wine, the Creatures of God offered to him as the Evangelical Oblation, or Sacrifice of the Christian Priesthood: And which we are not to lay aside for any Words, though words are Signs or Significations of our Minds and Hearts. And these Creatures being offered before

fore God, by being brought to his Altar, and by the Manual Ceremonies appointed in the Rubrick of this Service: the Priest holding them to and before God, breaking the Bread to make a Memorial to God of Christ's Body torn with Nails upon the Cross; lifting up the Wine as the Memorial of his Blood shed for us; laying his Hands on both, to Signifie that on Him was laid the Sins of the World, as having undertaken them in the Covenant of Grace; This is the outward visible part or thing in God's great Worship, the Christian Sacrifice in the Christian Church.

The next thing is, the Inward or Invisible part, or the thing Signify'd, and that is the visible and invisible Offering of the Body and Blood of Jesus Christ as our Claim of the Favour of the Covenant of Grace, our appointed Plea, or manner whereby we beseech it of God; and an acknowledgment of God's infinite Justice and Mercy in his accep-

acceptance of Christ as a peculiar Victim for the Ransom of fallen Man.

This was the Purpose, Intent and Language of all Sacrifices of the Priesthood: They were appointed Claims or Pleadings of some Covenant between a God and his People or Worshipers; and Acknowledgments of the Power, or Goodness, or Justice of that God to whom they were offered. This was the internal Worship of Sacrifice among the wiser Heathens, offered to their Gods, as pleading, or beseeching thereby the Favours and Mercies of some Covenant supposed to have been made between them and their Deities. This was the internal Worship of the Law-Sacrifices literally taken, and as understood by the *Jews*: They were Pleas or Claims of the benefit of the Covenant made by God with *Abraham* and *Moses*, in behalf of that whole Nation: and Acknowledgments of God's Justice and Mercy in his accepting, as they thought

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thought, the Blood of the Creature in the room and stead of the Life of the Owner thereof: According to that famous Proclamation of his dreadful Name, Just and Mercifull. *Exod.* 34. 6, 7. And this is, I say, the internal Worship of the Christian Sacrifice, as offered by Jesus in the Verity or Truth, according to the New-Testament-Notion of this word; and as offered by Christian Priests, his Representatives on Earth, in the Image and Resemblance appointed us: Both in their Manner and Order, Claims or Pleadings of the Benefit of the Covenant of Grace, and Acknowledgments agreed upon in that Covenant of Gods infinite Justice and his Infinit Mercy.

It is not, as one would think now, a fit Question for a Christian to ask, as favouring of too much Ignorance under the Gospel, Why God would be pleased to have a Material Offering for his great Worship, and not a form of words: since the infinite Justice of God's
supream

supream and dreadful Majesty was not pleased to be satisfy'd with any Mediation of bare Words, or with even the strongest crying of Tears, or any thing else from Jesus Christ, less than *the pouring out of his Soul unto Death, and his being number'd with the Transgressors?* If words of attonement, Prayers or Tears would have Satisfy'd the wrath of God, our blessed Saviour wanted not such to have interceded by them to God for us. *Who in the days of his Flesh offered up Prayers and Supplications with strong Crying and Tears to him who was able to save him from Death.* If Earthly Sacrifices of Bullocks or Goats, such as were appointed by the Old-Law, would have been accepted from Jesus Christ for our Redemption, he might have been born of the Tribe of *Levi*, and of the family of *Aaron*, and so have offered Law-Sacrifices to God instead of Himself: But, saith the Psalmist prophetically, and in the person of Jesus Christ; Sacrifice and Offering and
Burnt-

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Burnt-Offerings, and Offering for Sin thou wouldst not, neither hadst pleasure therein, which are offered by the Law. These would not do, these would not satisfy and please God; it was otherwise written in God's Book, and Christ must do God's will, and submit himself to Death for Man's Redemption. And shall a Christian who knows all this, ask why will God have his great publick Service by a material Oblation? why will not Words please him as well as a Priest, an Altar, and a Material Offering, to behold therein the Death of his beloved Son?

Wherefore, Christian Reader, I desire you to Consider, that since God's Justice was not to be satisfied with any Mediation of or by Words, altho' such should have been made by Jesus Christ; You are therefore not to think Words can be the great Oblation of the Christian Church; or, that a Priest can by bare Words serve in the resemblance of our Heavenly High Priest.

Priest. I have as great an Opinion of good Prayers as you have; I think them worthy Attendants on the great Divine Service. I think him not to deserve the name of a Christian, who does not offer up daily Prayers to God, to implore his Mercy and Grace, and to express his Sense and Thankfulness for all God's Mercies to Mankind in General, and to himself in Particular.

But I cannot but believe, that the great Christian Publick Service is, and must be perform'd by a Representation of Christ's Obedience to Death; by a Representation of the Worship of our Heavenly Priest made in Heaven, by appearing for us There, with his Crucified Body and his Blood. A Representation, I say, not only of what he did on the Cross, but also of his now and ever Intercession in Heaven: whence the Blessed Apostle, when he speaks of the Exercise of Christ's Priesthood, does chiefly refer to Christ's appearance

ance for us there. For if he were on Earth, he should not be a Priest; which Priests serve to the example and shadow of Heavenly things. And again, Christ is not entred into the holy places made with hands, which are the figures of the true; but into Heaven it self, now to appear in the presence of God for us.

The Exercise of Christ's Priesthood, was the thing signify'd in all the appointed Worship of the Old Testament, although the Worshipers were not then admitted to the Knowledge hereof. The Law-Sacrifices, as they were Sacrifices of the People, were the same with our Offerings in the Offertory; But as they were offer'd by the Priests, they were Pleadings of the Covenant, made with Abraham and with Moses, and Acknowledgments of God's Justice and Mercy, in respect of Temporal Life, and the Blessings of the Land of Canaan; and thus far, even in the sense of the Sadducees, who denied the Resurrection. But as they

were

were Mystical, they were all Representations of Christ's Priesthood; Claims and Pleadings of the Mercy promised in the Covenant of Grace; and receiv'd as so by God, to the bringing of the sincere Worshipers to Life Eternal. I am not ignorant, that Prayers are call'd *Sacrifices* in God's Holy Word. For the blessed Apostle saith, *Let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips giving Thanks to his Name.* And there are some, who talk of abundance of Sacrifices, which they offer to God. They offer, as they say, their Souls, their Passions, their Sins and Lusts. If you ask them how is the Oblation of these made? they will say, by destroying these last. If you ask upon what Altar? they say, upon the Altar of a Pure Heart. If you ask who are the Priests? they say all Christian People are, or ought to be such Priests. And all this is well said, if we suffer it not to hide from us the great Christian Oblation in the Church.

Church. The blessed Apostle had before prov'd, that Christ was our Heavenly High Priest, our Priest for ever : That every Priest is appointed to offer Gifts and Sacrifice for Sin; That therefore there was a necessity, that Christ should have something to offer : *Wherefore it is of necessity, that this Man have somewhat also to offer.* He speaks also of the Christian Altar, of which the Jews had no right to eat who serve the Tabernacle : And it is not sure strange, if to recommend to Christians the Duty of Prayer and Praise, he should give to them the Divine Name of *Sacrifice*, which is a very plain and easy Metaphor, and does not deny the material Oblations in God's Worship, but recommends them to us.

This is, in short, an account of the Doctrine of the great Christian Sacrifice or Oblation; and if I have not so fully explain'd it as I should, I refer the Reader to the short Catechism at the end of this little Treatise; where I hope

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it is plainly taught, with the Doctrine also of the Offertory, in the Method, and almost in the very words, wherein the Church teacheth the Doctrine of the Sacraments.

C H A P. III.

Of the Original and Foundation of the great Christian Worship.

HAVING laid down the Doctrine of the great Christian Worship in the easiest Method I could think on, I come now to enquire into the Original and Foundation of this Divine Service. In order whereunto, it is necessary that I should descend into the very Beginning and Foundation of Christian Religion; it being not to be question'd, but that the Christian Religion and the Christian Worship did both arise and spring out together

together from one and the same Fountain and Head.

And indeed what Foundation can we lay as of our Religion, so of the Divine Worship but Jesus Christ? As the Apostle speaks, *Other Foundation can no Man lay then what is laid, which is Jesus Christ*: He is both Founder and Foundation, both Priest and Sacrifice. Who when he graciously undertook the great Work of Man's Redemption, by the offering of himself in Heaven to God the Father, to become our High Priest and Sacrifice, did then and thereby begin the first great Christian Worship, appearing with God for us as the Lamb Slain from the beginning.

For notwithstanding he was Consubstantial with the Father, and the God, according to the Opinion of the Ancient Christian Fathers, who appeared to Adam after his fall; St. Stephen's God of Glory, who appeared to our Father Abraham; The Angel of the Covenant,

nant,

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nant, who appeared to Moses in the Bush, and said, I am the God of thy Father; the God of Abraham, the God of Isaac, and the God of Jacob; Yet he humbled himself to become our everlasting High Priest to his Father, to be under Sentence of Death in Heaven, and in the time appointed to become a Sacrifice upon Earth; and so he gave beginning to the Christian Church, Priesthood, and Worship.

Wherefore, as St. John saith in the beginning of his Gospel, speaking of the eternal $\lambda\gamma\omicron\varsigma$ *He was in the beginning, He was with God; and He was God: All things were made by him, and without him was nothing made that was made:* So may we say of the great Christian Worship, it was in the beginning made to the most High God; it was the same in the beginning when made to him. All things in the Covenant of Grace were built upon it, and in the great Divine Worship there is nothing done or made that

that was not then made and done.

How *Adam* and his then blessed Posterity, in case there had been no fall, should or would have worshiped God, and paid to him their just acknowledgments of his great Goodness and Power in their Creation, and that of this World for 'em, I will not go about to guess: But this is, I think, evident, that if there had been no fall, there could not have been any such Worship as the great Worship now is; This Service being built upon the bottom of our lapsed State, appropriated to a God that has been offended, and to a Covenant made after a great Offence, and upon the Priesthood and Death of our Mediatour, Jesus Christ. If *Adam* had not sinned, God and Man had remained one; And a Mediatour is not a Mediatour of one. So likewise, what kind of Worship we shall give to God, when Christ shall have delivered up his Mediatory Kingdom to God the Father

Father, and God is become all in all,
when Mortality and Sin shall be
utterly subdued; we are not in
this life to prie into; no if we
do, is it possible for us to have
any Conception or Idea thereof.
We may say, that there will be no
more Offering for Sin; there will
be no longer either Priest or Sa-
crifice; we shall in this also be like
the Angels, (it may be) and give
to God the same Adoration that
those Blessed Spirits do give to
him. But as long as the Cove-
nant of Grace is in being, even
to the end and consummation of
the Mystery of Mans Redemption,
the great established Worship that
Men are to pay to God in pub-
lick, is the Christian Sacrifice. With
this we must make our publick
approaches to his Presence, and by
our partaking of this is our Com-
munion with him: The Covenant
of Grace established on Christ's
Priesthood, being the Rule and
Pattern of our Address to God in
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the Divine Worship paid to his dreadfull Name.

Not that I would have what I here say to be interpreted so, as that if Man had not Fell, there could have been no kind of Offerings; since there might have been the Oblations of the People, such as are in the Offertory, as acknowledgments of God to be the Creator and God of the World: But what I mean is, that there could not have been any such Worship as is the great Christian Oblation; there could have been no Christian Priesthood, or Law Priesthood; all Priesthood and Worship by Priesthood taking its rise from the Covenant of Grace.

According to which we read of Priests, Altars, and Sacrifices, as the Divine Worship in the Church of the First-Born: *Noah* then a Priest, when the First-Born on Earth that remained after the Flood, as soon as he came out of the Ark, built an Altar to the Lord, and took of every clean Beast, and of every

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every clean Fowl, and offered
Burnt Offerings on the Altar, to
appease, as *Josephus* saith, the great
God of the World, who had shewn
his great Anger in the Deluge.
And the Scripture witnesseth, that
those his Sacrifices did please the
Divine Majesty: *For the Lord
smelled a sweet Savour, and said
in his Heart, I will not again
curse the Earth any more for Man's
sake, for the Imagination of Man's
Heart is evil from his Youth: Nei-
ther will I smite any more every
thing living as I have done.* The ex-
pression here whereby God's ac-
ceptance of this Service is signified,
seems unworthy of the Supreme
Deity of the World; but it is in
condescension to the capacity of
Man, as in many other places of
the Holy Scripture. And if we
mark what follows, the words seem
to intimate that these Sacrifices were
pleasing in God's sight, not through
the Piety of the Offerer; and if
not through it, then it must be
through Jesus Christ, of whose
E 2 Sacri-

Sacrifice, this was the first Copy after the Flood.

Job was a Priest in the Church of the First-Born, and he sent for his Sons and his Daughters after their Feastings and Merriment, and offered Burnt Offerings to the Number of them all, for the expiation of what Sins they had committed in their Entertainments; For he said, *It may be that my Sons have sinned, and cursed God in their hearts: Thus did Job continually.* *Melchizedeck* was the Priest of the most High God. *Abraham* built Altars and offered Sacrifice. *Isaac* built an Altar at *Beersheba*. *Jacob* offered Sacrifice at *Galeed*. *Moses* sanctify'd the First-Born among the Children of *Israel* to offer Burnt Offerings and Peace Offerings, before the Law was given, or the Tabernacle made. All these, and the First-Born of every Family, were Priests to God, wherever the knowledge of God was retained, and Sacrifice was ever the Divine Worship among them; and this

as taken from the Covenant of Grace, and the Priesthood and Sacrifice of Jesus Christ; though the Worshipers understood it not. They had piacular Oblations for the expiation of Sin, and for their Communion with God; that so their Divine Service might in some measure answer, and be like the Service of their, and our, and the one only High Priest in Heaven, from the Covenant of Grace to the consummation of all things. The Blood of their Sacrifices was in God's sight the Blood of the Everlasting Covenant. Their Priesthood was a Christian Priesthood. Their Priests were Christian Priests, as Christianity was before the Law, and from the beginning.

Proceed we now to consider the Worship of the true God under the Law, that it also may appear to be taken from the Covenant of Grace, and built upon the Priesthood and Sacrifice of Jesus Christ. For when Idolatry, and Superstition, and other wickedness

of Mankind, had almost wholly suppress'd the Knowledge and Service of the true God, it seem'd necessary, for the Regulation and Increase of Religion, and Religious Worship, that new directions should be given, and that the Divine Worship of Sacrifice should again be establish'd upon the bottom of a New Revelation. Not that the Worship was to be New, or ever may be alter'd in the Nature thereof, since all Men are under the same Covenant, and have one and the same High Priest and Sacrifice in Heaven; in, by, and through whom, all Approach and Address of Man to God, is ever to be made,

And here we find, first of all, a Priesthood Establish'd as it were for ever, in the Family of *Aaron*, and *Aaron* himself first Consecrated as a Chief and High-Priest with very great Ceremony, and taken thereby from among Men, that he might be a Representative of Christ in the Divine Worship, and offer Sacrifice to God. Here were a multitude
of

of Inferior Priests, even all that descended from *Aaron*, for this Divine Service throughout the whole Nation: Here was one great cheif Altar before the door of the Tabernacle, and afterwards before the Gate of the Temple, as also other Altars at every convenient place up and down the Land: Here were Burnt Offerings, Peace Offerings, Festival Offerings, Morning and Evening Sacrifices; yea, as some have thought, no Beast was to be Killed and Eaten, or at least no one of some kind, that was not first offered a Peace Sacrifice, and the Blood thereof brought unto some Altar, and put thereon, and sprinkled there by the Priest: In sum, it is manifestly evident, that the Worship of God among the *Jews*, and what was revealed from Heaven and appointed by the *Angels* in the Person of the Father to *Moses*, was a Worship by Sacrifice, by Material Oblations, at and on God's Altars; the offering of particular Oblations for Sins and Infirmities,

as

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as the Blessed Apostle saith, of all Priests; every High Priest is taken from among Men, in things pertaining to God, to offer Gifts, and Sacrifices for Sin.

And all this was evidently, as it now appears, according to the pattern of the Heavenly things; the Priesthood of Christ taken upon Him by the Covenant of Grace: The High Priest and his Sacrifice, to represent Jesus Christ and his Sacrifice. A Tabernacle first, but afterward a Glorious Temple; to be a Figure of Heaven, *The true Tabernacle, which God pitch'd, and not Man.* A Holy of Holies, with a Mercy Seat, to represent the Presence-Chamber, and the Seat and Throne of God in His Glory. A High Priest, to appear in the Holy of Holies with the Blood of the Creature, as Jesus Christ our Heavenly High Priest appears with his Body and Blood, in the Presence of God for us. *And we may say, that to this purpose Moses was taken up into the*

the Mount, as into Heaven, that he might do all things according to the Heavenly Original. For whether God gave him a Visionary Sight of Heaven, a Glorious Representation of God the Father, on the Throne of his Glory, and the $\alpha\gamma\theta$ appearing there as a Man, in the habit of the High Priest, with the Angels attending in the place of the *Levites* and the People: Or whether he had only a Vision of an Earthly Tabernacle, of the Holy of Holies, with the Mercy-Seat of the Altar of Incense within, and the Altar of Burnt and Peace-Offerings without, and the Jewish High Priest and Congregation in their places: whether he saw one or t'other, it is equal to my present purpose: He was faithful in God's House, he did every thing in that Worship according to what he saw in the Mount; according as God commanded him: *According to all that I shew thee, after the Pattern of the Tabernacle, and the Pattern of all the*

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the Instruments thereof, even so shall ye make it: And, Look that thou make them after their Pattern, which was shewed thee in the Mount. And, Our Fathers had the Tabernacle of Witness in the WilderNESS, as he had appointed, speaking unto Moses, that he should make it according to the Fashion that he had seen. And saith the blessed Apostle, speaking of the Worship of the Old-Law, and the Priest thereof; Who serve to the Example and Shadow of Heavenly Things, as Moses was admonish'd of God, when he was about to make the Tabernacle. For, see (saith he) that thou make all things according to the Pattern, shew'd thee in the Mount. And further yet the Apostle declares, that the entrance of the Jewish High Priest within the Veil, was a Representation of Christ's being our Priest in Heaven, For Christ, saith he, is not entred into the Holy Places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the Presence of God for us.

Hitherto

Hitherto I have shewn, that the Divine Service of Sacrifice began with the Covenant of Grace, and the Christian Religion; as that Religion was in the Beginning: And that the Worship of God before and under the Old-Law, was a Copy of the Priesthood and Worship of Jesus Christ, paid to God in order to our Redemption; The Priests from the beginning appearing at God's Altars, with Material Oblations of Flesh and Blood, whereby God beheld the Body and Blood of his dear Son. And this sure ought so far to recommend to us a Material Oblation in the Divine Service, that upon supposition of God's appointment now, it ought to be acknowledged the great Christian Worship, and that Priests, and Altars, and Sacrifice, are as necessary with us, as with God's Church and People from the beginning; the Salvation of all Men being built on the same Foundation, the Priesthood and Sacrifice of Jesus Christ. We read indeed

deed in the Holy Scriptures of several Covenants, of the Church of the First Born, of God's Church among the Jews, and of the Christian Church: Yet after all, there is in the bottom but one Church; nor have any men since *Adam* been under any Covenant with God, but the Covenant of Grace. So that there is truly but one Church, one Covenant, one great Divine Worship, however all these have been distinguished by several Dispensations, according as God has been pleased in his infinite Wisdom and Mercy to reveal himself to Man. There never was, nor never will be, more than one Kingdom of Jesus Christ, to redeem Souls from the guilt and power of Sin, managed by Christ in Heaven, Man's Heavenly Priest, and by Substitute Priests on Earth, serving in the Representations of things above. And as God is ever one and the same God, as our High Priest in Heaven, is ever one and the same High Priest;

as the Covenant of Grace, is one and the same Covenant; as the Sons of lapsed *Adam*, are all the same as born under Sin, and by nature Children of Wrath: so our approach and address to God, and our Union and Communion with Him, must be one and the same in the Nature thereof; by a Mediator; and by His Mediation, by Christ our Priest and Sacrifice in Heaven, and by a Priest and Sacrifice on Earth, to represent to God Jesus Christ as our Sacrifice above.

It may perhaps be to the enlightning of the Minds of some Persons, and help to take away their Prejudice against this Divine Service, to consider the Everlasting Continuance of the Priesthood of Jesus Christ, which the blessed Apostle does lay so much weight upon in his Epistle to the Jews: Jesus Christ is said to be a Priest for ever in the 110 Psalm, and this is quoted no less then thrice in that his Epistle to the *Hebrews*.

Thou

Thou art a Priest for ever, after the order of Melchizedeck. The Lord sware, and will not repent, Thou art a Priest for ever, after the order of Melchizedeck. As he saith also in another place, Thou art a Priest for ever, after the order of Melchizedeck. He tells us further, that Christ was a Priest made not after the Law of a Carnal Commandment, but after the power of an endless life. That he abides a Priest continually. That he is the Son Consecrated for evermore. That he has an unchangeable Priesthood. This Man, because he continueth for ever, hath an Unchangeable Priesthood. Which Everlastingness or Perpetuity of Christ's Priesthood, is not so to be understood, as when we say God is Everlasting; or, Jesus Christ is the Everlasting God. Because to say that Christ is a Priest for ever in such a Sense would not be true, there having been an Eternity of Time before this World began, when the $\alpha\beta\gamma$ was no Priest, as there shall be an Eternity

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nity of Time hereafter when he will not be one, even when he shall have delivered up his Mediator Kingdom to God the Father : But Christ's Priesthood is call'd Everlasting, as the Gospel is call'd the Everlasting Gospel, and the Covenant of Grace the Everlasting Covenant ; and the meaning is, that Christ was a Priest from the Covenant of Grace, and shall remain so till the end of the World. And then it is reasonable to believe, that as long as we have a Priest in Heaven, we may have Priests upon Earth in God's Church : As we have a Priest to appear for us there, with his very Body and Blood as a Sacrifice for Sin ; so we must have a Priest upon Earth to appear for us here with the Sacrifice of the Representations of them ; to carry on below the great work of Mans Salvation, which is perform'd above by the Archetypal Priest and Sacrifice, but here below by Priests and Sacrifices Representative ; applying to

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to us on Earth, what is Meritoriously procured for us by what is done in Heaven.

To shut up therefore this Chapter of the Original of this Divine Service: If Sacrifice was the establish'd Service at the Covenant of Grace, if all Worship was built on that Covenant, as the Everlasting Foundation of Church and Divine Service. Then it will hence follow, that to despise this great Worship, is to despise the blessed Covenant of Grace, and to despise the Intercession of the Priesthood and Sacrifice of Jesus Christ. To be an Adversary to the Christian Oblation, is to be an Adversary to Christianity in its very foundation: It is a kind of Antichristianism, a sort of a denial of the Father and the Son, by denying the last in his Everlasting Priesthood, and his Everlasting Sacrifice; and a denying of both these, by denying their Everlasting Representations in God's Church upon Earth.

CHAP.

C H A P. IV.

*Of the Excellency and Dignity
of this Divine Worship, in re-
ference to the Glory of God.*

HAVING shewn the Original of
Sacrifice, as the Divine Wor-
ship arising from the Covenant of
Grace establish'd on Christ's Priest-
hood; as also the continual pra-
ctise thereof in God's Church, be-
fore and under the Old-Law: my
design leads me now to prove it
to be the appointed Worship un-
der the Christian Dispensation:
But I beg leave to prepare my Rea-
der a little the more yet, that the
Divine Testimony for this Service
may have the more effect with him;
and this by a short discourse of
the Excellency of it, as answering,
wonderfully answering! the two
great ends of all Religious Wor-
ship; the Glory of the most High
God, and the Salvation of Man.
For

For however the High and Heavenly Excellency of this great Service was hidden from all the Generations before, from the Wisest and Best, and those who were most highly favour'd among God's People the Jews; Yet at the Passion and Death of Jesus Christ was the Veil rent, drawn aside, yea taken quite down; the great Mystery of the Divine Worship was laid open, and Christians admitted as the Children of the Kingdom, to enter into the Temple, yea into the Holy of Holies, to See and Behold, and Look upon the Wonderful Glory, which shadows the Mercy-Seat of the Christian Church.

And as in all other Actions, to understand the Worth and Value of them, so in this, we must consider well the Doer and the Thing done: The Offerer and the Offering: The Priest and the Sacrifice. We must consider the Priest, as representing our Great High Priest Jesus Christ; And the Bread and Wine

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Wine, as representing one Sacrifice of Flesh and Blood. We must consider this Service, as a resemblance of Christ's appearance before God in Heaven for us.

We must first consider the Priest, as appearing before God in the Person of Jesus Christ, and in this place greater than any Prince or Potentate; than *David* or *Solomon*, or the mightiest Prince that ever was upon the Earth. For, however great, Princes are in the Kingdoms of the World, and in Scripture call'd Gods; yet have they no share in the Priesthood of Jesus Christ, as they are Princes, unless they be also Priests. Not but that the Priest is a Man, nor is his Priesthood a Quality incorporated in his Being, but an Office that he is call'd unto: But in the Exercise of his Priesthood, that is, in offering for Sin, He is no less to God, then the Representative of His Eternal Son, and our Saviour Jesus Christ. God having thus far consulted His own
great

great Majesty, Dignity and Glory, as not to admit any into his great Presence as a Mediator between Himself and Man, but his Beloved Son, or the Priest as his Son's Representative.

We may not think that it can be to the Honour and Glory of the most High God, for Man as Lapsed and Fallen through Sin, to go about to glorify God in the treating publickly with Him, or in paying to Him any Service or Acknowledgment; since whatever is done by Man as without Jesus Christ, is rather a Reflection and Dishonor offered to God, than the bringing of Glory to His great Name. But by the Priesthood of Jesus Christ, God has provided a way, wherein Man may approach his Majesty, without the Violation of His Dignity and Glory; and make Acknowledgments to Him, and treat as in Covenant with Him, and this in some Sense worthy of Him, as far as Man is capable to perform the same

same, whilst it is done as in the Person of his Eternal Well-Beloved Son, that is, by his Representatives.

To this purpose it was, that God made choice of the First-Born from the very Beginning, never admitting any without a Call to pay to him the Glory of his publick Worship; and to represent the High First-born of every Creature, Jesus Christ; not called so upon the account of His Eternal Generation, but as He is the great, the Heavenly, the High First-Born in the Church; that is, the Great, the Heavenly, High Priest thereof. Hence again do we read as of the Sanctification of these before the Law, so of the Consecration of *Aaron* and his Sons by *Moses*, appointed thereto by God: And hence also was God so severe in His Judgments upon those who invaded this High Office of Offering Sacrifice, or even touching the Altar, or the Holy Things; having declared himself jealous of his

his Glory, and saying, *I will be sanctified in them that come nigh me, and before all the People will I be glorified.*

Hence again the Apostle declares every Priest to be taken from among Men, and sets the Bishop and Priest as next to Christ, and under Him, between God and Man in the Church. *The Head of every Man is Christ, and the Head of the Women is the Man, and the Head of Christ is God.* Which Text, and the Discourse following, is not intended at Conjugal Duties, or Womens covering their heads, and Mens having theirs bare; for, besides that the scope of the Apostle looks quite another way, Jesus Christ is in no sense the Head of an ordinary Man, more then he is the Head of a Woman, who are both the same in Christ: Nor is the Husband the Head of the Wife as Jesus Christ is the Head of the Church: But the intent of the Apostle is, surely, that we might look upon the Bishop or Priest
next

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next to Christ, and under Him the Head of the Christian Assembly in the Divine Worship, between God and them. And after a discourse in the same way and manner of speaking, in the Epistle to the Ephesians, he concludes thus: *This is a great Mystery, but I speak of Christ and the Church.* Where the great Mystery is the Mystical Union and Representation of Jesus Christ by the Christian Bishop, at the Christian Altar; in the Christian Assembly.

To proceed: It is from hence, that we find God to have always had respect to this his Divine Service by Sacrifice, as serving to his Honour and Glory in his Church, notwithstanding the Failings, Infirmities, or even Impieties of the Priest, who officiated at his Altars, and offered to him the appointed Sacrifices; So as that when *Eli's* Sons were Sons of *Belial*, and knew not the Lord, yet we read not that God abhorred this his great Worship; their wickedness
not

not reflecting on God, or his Honour and Glory; because what they did as Priests, was not done as in their own persons, but as the Representatives of Jesus Christ. And if *Nadab* and *Abihu* died in the Wilderness before the Lord, it was because they offered strange Fire; which was a Crime in the thing offer'd, and of the same nature as when the Offerer is no Priest, and by consequence, no Representative of of Jesus Christ.

Secondly, As this Divine Worship is to the great Honor and Glory of God, for that it is paid to His Supream Majesty, as in the Person of Jesus Christ, the Christian Priest no less representing Him, then the Priests before and under the Old-Law; So likewise is it to his great Honour and Glory, on the Account of what is here offered, or the Sacrifice it self: Which though it be in Relation to the External Symbols, a poor Sacrifice, and no more then a little Bread and a little Wine, yet is it the Body

Body and Blood of Christ in the Representations appointed to the Christian Church. For it is not himself, his own Body and Blood, it is not his own Righteousness, or the Righteousness of the Congregation, it is not the Faith, the Devotion, the Good Works, the Sufferings of all the Saints or Holy Men of God, from the Beginning of the World, where with the Priest in this Sacrifice appears before God, and presents to the Divine Majesty to beg Pardon for Sin: All which is, in comparison, vile and abominable, and as filthy Rags, not worthy to be offered to the Glory of God, or as our Claim of the Benefits of the Covenant of Grace: But it is the most Pure, the most Precious Body and Blood of Jesus Christ, the Blood of the Everlasting Covenant in the Evangelical Representations thereof.

This was that sweet Saviour which God was pleased with, in the Sacrifices of Noah after the Flood, in the Sacrifices of Abraham,

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of *Melchizedek*, and in all the Sacrifices of the Priesthood in the Church of the First-born. This was what pleased the Supreme Majesty of Heaven in all the Bloody Sacrifices of the Old Law, before the Tabernacle; and in *Solomon's* Magnificent Temple; and throughout the whole *Mosaic* Dispensation; Yea, this was the very Reason and most gracious End of the appointment of them all; not as some are pleased to think, to bring the Faithful of those times to the Knowledge of the Death of Christ as their Redeemer; which they were not to know, it being a Secret hid from them; but that the most High God might be Glorified upon Earth, as He is in Heaven, and behold something among Men, and receive something from them, worthy of him, and what was always acceptable in his sight. I say, that he may be Glorify'd upon Earth as he is in Heaven: for what is the Worship of the Church Triumphant; but this very thing

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thing in the Verity Hand Truth
thereof? How like may that be
is St. John's Vision of Heaven
this Divine Worship? How like
one another is Heaven and a Chri-
stian Assembly, when the Bishop
or Priest, at the Altar, is offering
up the Christian Oblation, and the
People Blessing God in their Or-
der and Place? I was in the Spirit,
saith the Divine Evangelist, and
behold a Throne was set in Heaven,
and one sat on the Throne. And
round about the Throne were four and
twenty Seats, and upon the Seats I
saw four and twenty Elders sitting.
And round about the Throne were four
Beasts, full of Eyes before and be-
hind, And then, after a larger de-
scription of these and what they
did, I beheld, saith he, and loe in
the midst of the Throne, and of the
four Beasts, and in the midst of the
Elders, stood a Lamb as it had been
slain, having Seven Horns and Seven
Eyes. Here is in this Vision the
High Priest and Bishop of our Souls,
as both Priest and Sacrifice appear-

100 SACRIFICE,

ing for us in Heaven, in the presence and before the Throne of God, in that He is said to be there as a Lamb slain: And he is represented as a Bishop in the Christian Church, in that he is said to have seven Horns, and seven Eyes, both Signifying the seven Deacons, who in the first time of the Christian Church attended the Bishop, and were called *Oculi Episcopi*, the seven Eyes of the Bishop. Here is also the Bishops Presbytery represented in the four and twenty Elders; and the Christian assembly by the four Beasts, which were on the Standards of the four Camps of the *Israelites* in the Wilderness: And both these last as doing the Offices of the Inferiour Priests and *Levites* and People of *Israel*, falling down and worshiping, and saying, *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

Consider we now a Christian Bishop at the Altar, Offering to
God

God the Christian Oblation, his Presbytery about him, and the Christian assembly assisting in their place, and Blessing and Adoring God by acknowledging his Infinite Justice and Mercy in the Death of Christ, and the Covenant of Grace: And add we to this, the consideration of the Presence of God, which we may suppose to be in our Christian Churches, as being God's Houses, and where He is as present as He was in the Tabernacle or Temple; we cannot imagin a more exact Transcript of Heaven, and consequently nothing more upon Earth, to the Honour and Glory of God's great Name. Surely nothing upon Earth can be done equally to the Glory of the most High God, with what is done in so near a resemblance to the Church Triumphant; And what is so near to that as the Christian Oblation, when the Priest at God's Altar represents to Him the Visible and Invisible Sacrifice of the Body and Blood of Jesus

Christ in whom He is well pleased?

Wherefore, Reader, I would not lead you to the Mount that burned with Fire, nor into Blackness, and Darkness, and Tempest, and the Voice of Words; But to Mount Sion, and to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable Company of Angels; To the general Assembly of the Church of the First-born, which are Written in Heaven; To God the Judge of all, and to the Spirits of Just Men made perfect; And to Jesus, the Mediator of the New Covenant; And to the Blood of Sprinkling, that speaketh better things than that of Abel. Yea, I may say, in bringing you to the Christian Oblation, I shall bring you in some sense to Heaven itself, as what not only is as you see, a Representation of it, but what unites Heaven and Earth together. And can you think any Worship more to God's Glory? Can you have a more worthy Priest, than the Representative of Jesus Christ?

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Christ? Or can you Offer to God
a more Worthy Sacrifice, or Ob-
lation? Open your Eyes to the
wonderful beauty of this Divine
Service; which is above all Words
of Men or Angels; the very Wor-
ship that is given to God in Hea-
ven; that is, it is so, in the ap-
pointed Representation thereof.

CHAP. V.

*Of the Excellency of this Divine
Service, in reference to Man's
Salvation, by its rendering of
God propitious to us.*

THE two great Ends of Re-
ligious Worship, as before
laid down, are the Glory of God,
and the Salvation of Man. How
the Christian Oblation answers
the first End, the Glory of God,
I have shewn in the Chapter be-
fore, and this in reference both

to the Offerer and the Thing offer'd; Jesus Christ represented by both, our Priest and our Sacrifice. I come now to shew, how the great Christian Sacrifice answers the other end of Religious Worship, the Salvation of Man; and which I think sufficiently manifest, in that this was the other great use, purpose, and intent of all Sacrifices of the Priesthood in God's Church, from the beginning: Which as they were Acknowledgments of God's Justice and Mercy to his Glory; so they were prevalent, or powerful means, of obtaining his chiefest Favours and Blessings; as being the allow'd Demands and Claims of the Benefits of the Covenant made with His true Worshipers.

This also you will find to be the use and purpose of this kind of Worship in the Heathen World, and which they learn'd from the true Worship of the true God; even to procure to themselves, the Favours and Mercies of that God

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God, to whom they offer'd their Sacrifices. Their Sacrifices being the appointed Claims and Demands of the Protection and Favour of their Gods, and whereby it was thought that their Gods, were even oblig'd, and more then intrusted, to perform what was requir'd by, and promis'd to their performance of this Service. And hence, none were admitted to this great Worship, but who were Votaries of that particular God to whom the Sacrifice was offered; these only having right to the Favours and Blessings demanded, as also the Privilege after this manner to require and ask the same. Nor were the Sacrifices offer'd, but for those who were Members of that particular Society and Fellowship.

This was the use of Sacrifice among God's peculiar People the Jews, to ask and procure to themselves the Mercy of God, in the forgiveness of their Sins and Trespases; It being the Offering of these at God's

Altar by the Priest, which made an Attonement for Sin, and prefer'd them in God's good Grace and Favour; as it appears in the Institution of this Worship, as I shall hereafter shew. If as literal Sacrifices, they were suppos'd to procure Temporal Life and Blessings: as they were Mystical, and Patterns of Heavenly things, we may not think, but that they prevail'd to bring the Worshipers to Life Eternal; being not empty Representations, but Obligations to the performance of what was signify'd by them, and this on God's Part, as well as on Mans.

Their Sin and Trespas-Offerings, procur'd their Reconciliation to God, in case of any piacular crime, for which the Law allow'd and commanded a Sacrifice; And their Peace-Offerings, made the general Attonement for their common Failings and Infirmities; part of these Sacrifices being brought to the Altar, and the Blood of them put by the Priest thereon.

For

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For however it may be said, that neither Priest or People had any further Knowledge of this great Worship in those times, than what the Service of Sacrifice in the latter, and without Christ, did amount to; yet we may not believe but God receiv'd them as in the Mystery, that is, as he receiv'd this Worship and Obedience in the Truth from Jesus Christ, to the Redemption of Souls; *There being no other Name under Heaven given among Men, whereby we must be Sav'd.*

To say, as some are pleas'd, that they did all eat and drink of Christ by Faith in Him, may sound well with those who will not be at the pains to understand their own Religion, or God's Worship in His Church; But when we consider, that few or none under the Old-Testament knew that Christ was to Die, and be a Sacrifice for the Sins of the World, how can we say, that they did eat and drink of Christ by

Faith.

*this is a mistake, contradicted by the
next page 292.*

Faith in Him? Their Faith was the believing in God, as then reveal'd to 'em, and this was reckon'd to them for Righteousness; But the Benefits of their Eternal Redemption, was obtain'd by their Sacrifices and Priesthood, in the Forgiveness of their Sins, receiv'd by God as demands of the Mercy of the Covenant of Grace made with Jesus Christ, whose Obedience to Death their Sacrifices represented. These made God propitious to those, who made themselves capable Objects of His Mercy and Eternal Favour.

Further: The usual way and method which God Almighty has taken, to convey his Covenant-Mercies and Blessings to Man, has ever been by a Visible Sign; And why shou'd not this be thought the best way of making our requests to him, ~~and the~~ most prevailing with him; since the Reasons given in the one Case, are much stronger in the other? God has been pleas'd to make use of a Visible Sign,
not

not only in the Sacraments of Imitation, as Circumcision and Baptism, and in the Sacraments of our Communion with him; but also, in other his Covenants and Conveyances of Mercy to Mankind. When he established his Covenant with Noah and his Sons, and with their Seed after them, and with every Living Creature upon the Earth; it was not without a Visible Sign. *This is the Token of the Covenant which I make between me and you, and every living creature that is with you, for perpetual Generations. I do set my Bow in the Cloud, and it shall be for a token of a Covenant between me and the earth.*

So again, when God was to bring the Children of Israel out of the Land of Egypt, and the First-born of the Egyptians to be that night slain, God commanded the Israelites to strike the Lintels, and the two side-posts of the doors of their Houses, with the Blood of the Paschal Lamb. For said God, *I will pass through the Land of Egypt*
this

this night, and will smite all the first-born in the Land of Egypt, both Man and Beast. And the blood shall be to you for a Token upon the houses where you are.

And the Reason given for these Visible Signs, is, that God might see them, and behold them, and be put in remembrance of his Covenant and Promise made with Men. I do set my Bow in the Cloud, and I will look upon it, that I may remember the Everlasting Covenant between God and every living Creature, of all Flesh that is upon the Earth. And in the other Instance, When I see the Blood, I will pass over you, and the Plague shall not be upon you to destroy you, when I smite the Land of Egypt.

And surely the reason here given, is as strong for a Visible Sign to pass between God and us in His great Worship, where the Oblation is laid before God upon his Altar, and held up there, that He might see it, and behold it, and look upon it, and remember the

Ever-

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111

Everlasting Covenant of Grace between Him and Man after the Fall; and be put in mind to be Merciful and Forgive, for the sake of Jesus Christ his Son; especially too, for that the great Christian Worship is not properly our own, but that of a Third Person, of a Mediator; the Obedience and Worship of Jesus Christ, paid for us by his Submission to the Death of the Cross.

Had God Almighty instituted no Publick Service in his Church, we had been left to procure God's favour, and make our claim there-to in the best manner that our own Wisdom and Prudence could have directed us: And whatever right we might have had, through Jesus Christ to Life Eternal, yet we could not have had what in Law is called a Legal Demand or Claim: for that this supposes the appointment of the Law-giver, as to the way and manner thereof. But since it has pleased God to appoint now, and by whom, we shall make our humble

humble demand of his great Covenant-Mercy to us ; since He has appointed a Priest and an Oblation to this End and Purpose, shall we think any means more, or so powerful as this ? can we think any other thing can render him more propitious to us ?

It seems to me to be very absurd in many Christians, and a great want of consideration in them, to think that the Sacrament of Communion was ordained as a means of Obtaining from God. For this is to think that the receiving of one Mercy from God is a beseeching Him to bestow upon us another ; all Sacraments being means of receiving something, as our Catechism teacheth ; *a means whereby we receive the same, and a pledge to assure us thereof.* But it is the Christian Sacrifice that is the great Means of obtaining, and that of Mercy, and Pardon, and Life Eternal, as it was obtained ever heretofore in God's Church ; their Sacrifices prevailing with God to be propitious.

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propitious to them, as the Christian great Sacrifice prevails with Him now to be to us; and both their Sacrifices and ours, by the Sacrifice of Jesus Christ.

It is certain, that we are not in Heaven, altho' Members of the New Jerusalem, the Christian Church; nor is the Work of our Redemption so far compleated whilst on Earth, but that we may fall into Sin, and do too often offend God; and wherewith shall we appear before Him, for to obtain the Pardon of our many Transgressions? Shall we present him with our Faith, or Good Works, or even with both together? Can we plead this, or our due Repentance, or any thing else whatever, of our own, to the forgiveness of Sin? What is this Faith, of which we make so great a matter, and venture our Souls upon? Admit it is a true Christian Faith, and better than the Faith of Abraham, of Moses, of Samuel, or David. It is not sure to be pleaded

pleaded by a Christian, as a legal Demand for the Forgiveness of his Sins. It is only a Qualification, a Grace bestowed upon us by God, whereby we are made capable Objects of his Mercy and Pardon. While the pardon, of Sin, is the Work of God and of Jesus Christ, as our Priest and Sacrifice in the Truth; and of his Substitute Priests under Him, by making the appointed Demand thereof, even by bringing into God's Presence the prevailing Sacrifices of his Son, in the commanded Representations thereof.

The offering of the Material Oblations by earthly Priests, in the great Christian Service, is not only the peculiar Office of the Priesthood, or, the chief Office thereof; but it is the whole, which do not mean the whole, wherein they personate Jesus Christ, but the whole, wherein they personate Him in his Priesthood. And as the whole Priesthood of Jesus Christ was in his Offering for sin, and

his

his Appearance for us in Heaven; so is this the whole of his Substitute Priests on Earth, as they are Priests: Not but they also represent Jesus Christ in His Offices of King and Prophet; but in His Office of Priest, by offering for Sin. Some indeed have thought, that Praying is a part of the Priest's Office, and that as a Priest, He Prays for the Assembly. The Book call'd, *The Duty of Man*, in its Preface, makes Prayer a part of Christ's Sacerdotal Office, and brings Rom. 8. 34. to prove it: But the word in this place (I think) signifies no more than what the Apostle elsewhere expresseth, by Christ's appearing for us in Heaven, with his crucify'd Body and Blood. Prayer was never thought in God's Church among the Jews, as the Office of the Priesthood, but what belong'd to every Prophet, or Holy Person, or any who could perform the same; which also was lawful for them to do in the Temple, in what Court soever it was permitted

mitted to the Person to enter as we read of King Solomon, who at the Dedication of the Temple made that famous Prayer to God, recorded twice in the Old-Testament, upon a Brazen Scaffold in the second Court, without any Invasion of the Priest's Office. But Prayer is to be taken, and thought as the Priest's Office now; It is surely the least part thereof, and may by no means be allow'd to turn out the greatest, the offering to God the great Christian Oblation.

To conclude this Chapter, I beg leave to say, that I cannot imagin from what Pattern, or what Church some copy their Divine Worship. Not from God's First-Church, the Church of the First-Born; Not from God's Church among the Jews; Not from the Christian Church, Greek or Latin; Nor, last of all, from the Church Triumphant, for that this, as I have shew'd, is the Pattern and Original to all before nam'd. And if they have found

any

ny Christian Church in the World,
of any ancient Date, without Priest,
Altar and Sacrifice; they have
found more than I have been able
to find, though I have made what
search my poor Circumstances
have permitted me to do: And I
cannot but profess, that the more
I look into this great Divine Service,
the more I still find of the won-
derful Excellency thereof, in re-
spect both to God and Man. Nor
can I possibly believe of God, or
entertain such weak Apprehensions
of the Divine Majesty, as to think
that a Psalm sung in his Braise,
or indeed any words whatever,
whether sung or said, should be
accepted by Him, or prevail more
with Him, than the appointed Re-
presentations of the Body and Blood
of his Eternal Son: *Who received*
from God the Father, Honor and Glory,
when there came such a Voice to Him
from the Excellent Glory: This is
my Beloved Son, in Whom I am
well pleased.

CHAP. VI.

*The great Objection against the
Christian Sacrifice consider'd.*

HAVING laid down the great Excellency of the Christian Sacrifice, as a Service above all others, to the Glory of God and the Salvation of Men; and this in way of preparing the Reader to receive without prejudice, the Scripture Proof of this Divine Service: I shall yet in a few words endeavour to remove one great Rock, and Stone of stumbling out of his way, at which I find many to have stumbled and fallen: For say they, The great condition, and what is necessary to make a Sacrifice, is here wanting; namely, the Death and Destruction of the Creature, which is offer'd to God: and therefore we cannot believe that there is any Sacrifice in the Christian Church.

To remove which Scruple, I have
something to say, which I hope
may be effectual with those who
pay any deference to the practice
of the whole Christian Church, in
all Ages, since the very begin-
ning thereof.

And first, I may ask whether
it is reasonable, that this one
small matter should weigh so much
with us, as that upon its account
alone, we should think our selves
authoriz'd to subvert and change
the Divine Worship of God ap-
pointed in the Church, from the
very Covenant of Grace; to over-
throw and destroy the Priesthood
of Jesus Christ in his Substitutes
upon Earth; to deny to Jesus
Christ the Performance of His
Priestly Office in Heaven, where
He is both Priest and Sacrifice
without dying again; and to make
our most solemn approach to God
after a New Method and manner,
without His Order and Com-
mand, surely this one scruple is
too inconsiderable and weak a
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Foundation to build an Innovation of this Nature on, which may be attended with such dreadful consequences as the utter Destruction of Christ's Church among us, and the rooting of it up at the very Foundation; it being certainly true, that where there is no true Priest, no true Sacrifice, there can be no true Church. Which seems to me evident from the change of the Law-Priesthood, and Sacrifice, and Church, into that of the Priesthood, Sacrifice, and Church of the Gospel. *For the Priesthood (saith the Apostles) being changed, there is made of Necessity a change also of the Law.*

But, *Secondly*, in the next place, what may remove perfectly this matter of offence, is the consideration of what the Office of the Priesthood did consist in, and consequently the nature of a Sacrifice: Which was not in the Destruction of the Creature, or in the taking away the Life thereof, but

but in bringing it before God, and in the laying it upon the Altar, whether whole or some part thereof, especially in putting the Blood thereon, or bringing it within the Veil into the Holy of Holies. The Destroying or Killing of the Creature was left to the Owner thereof, or it was done by the Levites, no Priests, who sometimes Perform'd this Part; but it was no Sacrifice until the Priest brought it to the Altar, and laid what was to be laid of it thereon, especially the Blood. And this was the Rule and Order of all Sacrifice, except in those particular ones where the Sprinkling of the Blood, and the Death of the Creature, were both done by one and the same Action; as in case the Sacrifice was of Turtle Doves or Pigeons, then the Priest was to wring off their Heads, so as that the Altar might be sprinkled with their Blood. And this is manifest from the First Chapter of *Leviticus*. *Speak unto the*
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Chil:

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Children of Israel, and say unto them, If any of you bring an Offering unto the Lord, you shall bring your Offering of the Cattle, even of the Hind, and of the Flock. And he shall put his Hand on the Head of the Burnt Offering. And He shall Kill the Bullock before the Lord. And the Priests, Aarons Sons, shall Sprinkle his Blood round about the Altar. And if his Offering be of the Flocks, Namely of the Sheep, and of the Goats, he shall Kill it on the Side of the Altar Northward before the Lord. And the Priests, Aarons Sons, shall Sprinkle the Blood round about the Altar. And the Priest shall lay it all upon the Altar, and burn it up on the Altar. And accordingly the learned Jews tell us, that the great and chief Action of every Sacrifice was in the Offering of the Blood, and that this was the great Office of the Priesthood. It is further to be observed, that in the greatest and most Solemn of all Sacrifices, which was Performed by the High Priest only, and

and in the Immediate Presence of God before the Mercy Seat, within the Veil, to which place the Altar-place in the Christian Church does Answer, the Sacrifice was made by the appearing of the Priest there with Blood; according to that of the Blessed Apostle. Into the Second went the High Priest alone, once every Year with Blood, which he Offered for himself, and for the Errours of the People.

Wherefore, when we consider, that Jesus Christ has been Slain, and His Life and Blood poured out upon the Cross; who is to Die and Suffer no more: And that He has appointed Bread and Wine as the Representations of His Body and Blood, to be brought into the Christian Holy of Holies, in Remembrance of His Death and Passion, that is, to put God by these Memorial Oblations in mind of Him, and to beseech God thereby to be Merciful to His Christian People and Church, and to be mindful of the Covenant of Grace

established on the Priesthood and Sacrifice of Jesus Christ: Shall we scruple to call this, or to believe it, the true Christian Sacrifice, and Divine Service in the Church; because, forsooth, one particular, and that not necessary to the making of a Sacrifice, and which was never the commanded Office of the Priesthood, nor appointed as so to the Jews in the Law of Sacrifices, is wanting?

Let me here be so vain, for the Satisfaction of the Adversaries of the great Christian Sacrifice, as to suppose in our Christian Oblation the destruction of the Creature: To which purpose let us imagin, that we should have a Censer and Fire therein, to burn, as under the Law, a Memorial part of the Bread and Wine, instead of the whole. Can any Christian think, that when this was done, we shou'd then have a better and more true Sacrifice? or, that it would then be a more effectual Worship? would it set forth ever the more the great de-
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The Divine Service. 123

merit of Sin, and the Everlasting Punishment due thereto? would it be a more lively acknowledgment of God's Justice and Mercy in our Redemption by the Death of Christ? would it be a performance one jot the better than what it is now in the Christian Church? It is not surely possible for any understanding Christian to imagin any one thing of all this, or any other advantage to accrue thereby to the Christian Oblation. For we are to look upon this Divine Service with the Eyes of Faith, and as it is in the wonderfull Mystery and Truth, though it be exhibited under Representative Oblations.

We are Christians, and so *Children of the Kingdom*, to whom, as our Saviour saith, *it is given to understand the Mysteries thereof.* The Veil was rent at Christ's Death, and the Mysteries of the Christian Worship laid open before us: we are admitted in and made *inward*. The last are become first: and the least under the Gospel see more than

than did the great St. John the Baptist. As Blood, and Fire, and Smoke were never necessary to shew to God the Sufferings of his Beloved Son; so neither are they necessary now to shew them to Christians, or to shew them the demerits of their Sins. God's once People the Jews, whose privileges were great and many, were never admitted into the Mystery and Truth of the Divine Worship. And it was therefore necessary or requisite, that the Eternal Signs to pass between God and them, in their Service, should lively and fully express a temporal Death and Destruction, according to the whole Letter of their Law, and the Threats and Curses thereof. It was requisite, that they should see and look upon the Creature in its Agonies of Death, that they should see its Life and Blood poured forth, see all its Body consume in Fire, in case of a great crime; and burn in part for the common infirmities and failings of their

lives ;

lives; that they might so far be sensible of the Evil of Sin, and glorify God's Justice and Mercy, in accepting the Death of the Creature, in the room and place of the owner thereof: and this because the Death of the Messiah was a Secret hid from them, until it should be accomplished at *Jerusalem*. But there is no necessity of any such thing in the Christian Sacrifice, or Oblation, where the internal part is laid open to us, when we see all with the Eyes of Faith in the Son of God, when we see his Body and Blood in their Representations, when we glorify God's Justice and Mercy in a Victim that was and is both God and Man.

In fine, the bottom of this fearful Objection is but a dispute about a Word, and therefore, Reader, if you will not call it a Sacrifice, call it an Oblation, an Offering, or what else you please: But you may not believe otherwise of it, than as the great Christian Divine Worship. Above all, beware of
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contemning it under this Notion; lest you be found to have contemned the Mystery of your own Redemption, in your contempt of the appointed Representations thereof. God has admitted you into the Mystery of his great Worship, and will you say it is a foolish thing? He has appointed these Representations to the Glory of His Justice and Mercy, and will you say that you can Glorify Him better another way? Is this do you think a suitable return to God, for admitting of you so near unto Him?

O Divine Sacrifice of the Christian Church! What is there in you, that you have found so many Adversaries of late among Christians; and received more neglect and contempt in your Christian bright State, than when you was cover'd with the dark Veil of the Law? Is it because you bring more Glory to God, and make Him more propitious to sinful Man? Or is it because you have no more
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The Divine Service. 129.

of Earth, than what is necessary to join Heaven and it together? You only are Divine, you only are Heaven-like; and all our other Worship stands so much below you, as without you to be of no Effect: Like as you also are so much the more worthy, as you are your self, and when nothing that is truly ours creeps into you. It is You that must Crown all our Moral Worship and Devotions, upon account of which, we conclude all our Prayers, thro' Jesus Christ our Lord.

CHAP.

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CHAP. VII.

*The great Christian Sacrifice prov'd
from Christ's Institution there-
of, and from the Epistle to
the Hebrews.*

That for which Christians ought
to rejoyce in God, and glory
in, above all things in this World,
and to believe themselves more
happy than any of God's People
before them; is the abundance of
Light and Knowledge, which shin'd
in the World by the Death of
Jesus Christ, as our great Sacri-
fice, and His rising again to the
Office of His Priesthood in Heaven:
It is on this Account, that it is said
of all God's Holy People before,
that they receiv'd not the promises,
but saw them afar off; saw them as
things at a distance: Having obtain'd
a good report through Faith, they
receiv'd not the promise: God having
provided some better thing for us, that
they

The Divine Service. 231

they without us should not be made perfect. And further to this purpose the Apostle quotes twice in the same Epistle, that of the Prophet Jeremy. Behold, the Days come, saith the Lord, that I will make a New Covenant with the House of Israel, and the House of Judah. I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People. And they shall not teach every Man his Neighbour, and every Man his Brother; Saying, know the Lord, for all shall know Me, from the Least to the Greatest.

And this our great Happiness we may be the more sensible of, by observing the very great obscurity of all those places in the Old-Testament, where there is any mention made of the Kingdom of Jesus Christ in His Everlasting Priesthood: Yea, not only there, but also in the Gospels, and when Christ Himself spake of this His Kingdom, either to the Jews, or to

to His own Disciples, he spake generally in a very Dark and Mystical Way; Even so, as that many Christians, who read daily the Holy Scriptures, do not yet understand the scope and meaning of Jesus Christ, in those now clear Parables of the Prodigal Son, and of the Pharisee and Publican; Or, even what Jesus Christ intends by *The Kingdom of Heaven*: Interpreting this of God's inward Kingdom of Grace in our Hearts; Or of the eternal Kingdom of Glory. And what is more yet to our present particular purpose, when Jesus Christ at his last Supper, instituted the New-Oblation of the New-Testament, or New-Law; he was not then understood by any one of his Disciples. And the reason was, because they wanted the great Key to let them into the Knowledge of it, even the Priesthood, Sacrifice, and Death of their great Lord and Master: Of which last, though he had several times plainly inform'd them, yet they

they could in no wise receive or believe it.

I hope no Christian will be so Wicked, as to conceive from these proceedings, any Impious or Blatphemous Thoughts against God, or Jesus Christ; as if the Light and Revelation was not sufficient in every Age, and Church, to bring God's good and faithful People, to Life Eternal: Since he gave them, even from the very beginning, this great Worship, copied from Heaven, and which He accepted of, to their Salvation, who worship'd Him in sincerity of Heart. And moreover, the Knowledge of all Corporal and Spiritual Vices, was always taught sufficiently; as that it was not possible for any one to be ignorant of these, or even of Idolatry, upon any humble and reasonable Enquiry. What then can Proud Dust and Ashes say, if the Almighty God, who does all things according to his infinit Wisdom, was pleas'd that Christ's Priesthood

hood in Heaven should remain a Secret, till he should finish what He was to perform in this World, of that his great Office for Man's Redemption? Since too, He was to be put to Death at Jerusalem, and by his own People; which we cannot imagin that they would ever have done, had they known Him to be the Messiah, the Prince of Life, as saith the Blessed St. Peter: *And now, Brethren, I wot that through ignorance Ye did it, as did also your Rulers. And if it be further demanded, why any discovery of Christ to them, if not to bring them to the Knowledge of it? The Apostle answers this, and says, it was for us that should come after, and not for them. Whatsoever things were written aforetime, were written for our Learning. Not for their Instruction in the Priesthood and Death of Jesus Christ; nor in this particular for their, but our Admonition, upon whom the ends of the World are come.*

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However dark therefore the Old-Testament was to the Jews, in relation to the Everlasting Priesthood and Sacrifice of Jesus Christ in Heaven and Earth: Yet no sooner had Christ Suffer'd, Risen from the Dead, and was acknowledg'd the Messiah, but all Clouds and Darknefs in this matter vanish'd away: Heaven and Earth appear'd to have been united together, wherever there was a true Church: The Light of Christ's Priesthood shone so bright upon God's Worship from the very Beginning, that no Darknefs appear'd therein. The Bodies of all Sacrifices made to the True and Living God, from the very Covenant of Grace, offer'd by the appointed Priesthood, appear'd to have been the Representations of the Body of Christ; and the Blood of the Creature offer'd at God's Altars, the Representation of the Blood of the Eternal Son; of the Body and Blood, or the Flesh and Blood, which the Eternal Son took, when

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He took upon Him the Nature of Man: The High Priest under the Old-Testament, appear'd to be the chief Representative of the Everlasting High Priest. The Lamb slain, and offer'd every Morning as God's daily Worship, was the Lamb of God slain from the beginning, as also the Lamb in the great Feast of the Passover. Those Sacrifices, whose Bodies were burnt without the Camp, was Jesus Christ, who suffer'd without the Gates of Jerusalem. Yea, the Blood of all their Covenants, or Covenant Sacrifices, Sprinkled on the People, in the renewing of the Covenant in the Wilderness, or Sprinkled on God's Altars, in every place of his great Name, was no less to Him, then the Blood of His beloved Son; as was especially that brought into His very Presence, into the Holy of Holies. All which was now so clear and manifest by the Death of Jesus Christ, and the discovery of his Everlasting Priesthood; that some Learned Persons

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sons have imagin'd, that if Jesus Christ had left no positive Order for the Christian Oblation under the Gospel, yet the Apostles after the Illumination of the Holy Ghost, and when the Christian Church was separated from the Jews into a distinct Communion, were sufficiently led by the very reason of the thing, into the present practice of the Christian Church, and to have made choice of the pure Oblation of Bread and Wine, for the great Christian Worship, as what upon several Accounts was most proper and suitable to be offered to the Supream Majesty of God, and to perform all, both to Him and His Christian People, that the Bloody Sacrifices offer'd before did to the Church of the First-Born, and to His peculiar People the Jews.

But I insist not upon this last, that is, how Reasonable soever it may seem to some; since God's great Worship depends not on Human Reason, or is to be Judged thereby.

thereby. We are to believe that our Blessed Saviour, who was Faithful to Him that appointed Him, and Built the House of God, the Church and whose House it is, should appoint in His own Sacred Person, and with His Sacred Lips (what He had done before to the Jews by the Mediation of Moses) how and wherewith God is to be worshipped: And that he did do it, in his last Conversation with his Disciples before His Passion, when taking Bread and Wine into His most Holy and pure Hands, He declared of the Bread that it was His Body given for them, and of the Wine, that it was His Blood shed for them, and the Blood of the New Testament, or New Law. Teaching hereby the New Oblation of the Gospel, which the Christian Church does make to God: And commanding it to be done for ever, saying, *Do this in Remembrance or Memorial of me*; every Word seeming to me to declare that

Given for them that is given to God, or offered to God for them. In like manner do this - the words are a sacrificial term, signifying to Offer

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that Bread and Wine is the great Christian Sacrifice or Offering. For first, these Words, *This is my Body, This is my Blood*, are acknowledged by Protestants to be Figurative Speeches, where the Sign or Thing Representing is said to be the Thing signify'd. And the meaning must then be, *This is what Represents my Body, This is what Represents my Blood*. And if so, there must necessarily be something upon what account this is said, something wherein the Bread and Wine, and the Body and Blood of Christ, do agree in, and are like, one to the other. And what is that wherein these do agree? In what does the likeness consist, and which is the Foundation or Reason of this Figurative Speech? How are the Bread and Wine like to Christ's Body and Blood, but in that they are both Sacrifices or Oblations to God? Christ's Body was an Oblation Offered to God; Christ's Blood was an Oblation Offered to God;

God; And therefore Bread and Wine must be an Oblation Offered to Him, that this Figurative Speech may be true; *This is my Body, This is my Blood.* And the plain sense and Meaning of Christ's Words are; *This is the Representative Oblation of my Body; This is the Representative Oblation of my Blood.*

If it be Objected here, that Jesus Christ may intend the Sacrament only, and the Meaning of the Words may be, *This is the Sacrament of my Body, This is the Sacrament of my Blood.* It is soon Answered, that this sense of the words takes away and Destroys the likeness between Bread and Wine, and Christ's Body and Blood. This takes away the whole Foundation of this Figurative saying. For that Christ's Body was no Sacrament: Christ's Blood was no Sacrament: Christ's Flesh and Blood was never really Eaten or Drunk. Had Christ's Body been really Eaten, or His Blood really Drunk,

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Drank, there had been something
for a Foundation, to expound the
Words in a bare Sacramental sense,
and the similitude or likeness had
been in the Eating and Drinking
of the one and 'tother; But in that
Christ's very Body and Blood was
ever Eaten and Drank, the first
sense must be the true and very
sense of the words; and thus they
teach us the New-Oblation of the
New-Law.

Further we may consider, that
the Passover or Sacrificed Lamb,
was at this time upon the Table
before them, I mean what was
left thereof, and not Eaten. It had
been offered to God as a Sacri-
fice, and the Blood thereof put
upon the Altar, and they had Eaten
thereof as a Sacrament of their
Communion with God. The Body
of that Lamb, was Christs Body
under the Law then, to God in
sacrifice, to them in Sacrament;
The Blood, as I have said, being
put on the Altar. And Christ
was their Passover as well as ours,
Christ

Christ our Passover is Sacrificed for us, saith the Apostle. But now saith Jesus Christ taking Bread in to His Holy Hands, *This is my Body which is given for you.* And taking the Cup, *This is my Blood of the New Testament, or New Law.* Whence I think it evident, that Bread and Wine is to us, what the Lamb was to them, and that was for a Sacrifice, and a Sacrament; a Sacrifice to God, and afterwards a Sacrament to His People.

This will yet appear more evidently, if we consider attentively the Words given for you, *for you.* For how is Bread given for them, for us, and for all Christians? How is Wine given for many, but as they are an Oblation representing the Sacrifice of the Body and Blood of Christ unto God? Bread and Wine is truly given to us in the Sacrament, but not in this part given for us. Wherefore again I think it evident, that Jesus Christ in these

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Words at His last Supper, did appoint the Christian Sacrifice, as in declaring that Bread and Wine was His Body and Blood, so in declaring that it was given for them and for many.

In the next place Jesus Christ here saith, that it is given for the Remission of Sins. *This is my Blood which is shed for you, and for many, for the Remission of Sins.* But as there is no giving for us in a Sacrament, so there is no giving for Remission of Sins. The Receiving of the Holy Sacrament of Communion, does suppose our Sins to be already forgiven, and that we are right and at peace with God; and our Catechism teacheth us, that the Benefits we partake thereby is the Strengthening and Refreshing of our Souls, the making us strong through the Grace of God, in a Holy and Spiritual Life. And it is in the great Christian Oblation only, that it is given for the Remission of Sins; as representing there, to and before God, the prevailing

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vailing Merits of the Sacrifice of the Death of Christ, and His appearance in Heaven for us.

Let us examine all this a little more, yet with a particular respect to the Cup, or Wine; which our Saviour calls the Blood of the New-Testament. And why calls he it so, but from the great use of Blood, which was under the Old? Blood, as I have before observ'd, was the great, the chief part in all the Bloody Sacrifices offer'd to God. The Blood of them all, was to be put upon the Altar by the Priest only. Blood only, as the great Sacrifice, was brought by the High Priest within the Veil, on the day of general expiation for the Remission of Sins: Again, Blood was never to be eaten or drunk, either in way of a Sacrament, or as common Food and Drink; this being absolutely forbidden to all God's People before. Wherefore, in that Jesus Christ did at his last Supper, at the eating of the Passover declare of

Wine,

Wine, that it was the Blood of the New-Testament, or New-Law, it must have some like Use with the Blood of the Old; but no like Use can it possibly have with that, but in being made an Oblation, at the Altar of the True and Living God.

If any Person shall after all this, yet think that Jesus Christ did only Institute and Command a bare Sacrament, a Spiritual Banquet of Communion, or a Love-Feast: I humbly desire of such to consider seriously, these two things. First, that there can be no Sacrament of Communion with God, in the Old or New-Testament-Notion of Communion with Him, without the partaking of a Material Sacrifice offer'd to Him. And therefore, if there be no Material Sacrifice, or Oblation to be offer'd to God, there is left in the Christian Church no means of having any Communion with Him. Christians may have Communion with one another at a Feast, and they may make a Love-Feast

as Piously as they possibly can, but Communion with God, must be by partaking of something that has been offer'd to Him. That the Jews had their Communion with God, by partaking of the Sacrifices offer'd to Him, I suppose no Person of Learning will deny; and the blessed Apostle seems to know no other way of Communion with God to be had by Christians, when he saith, *The Bread which we break, is it not the Communion of the Body of Christ? The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ? Ye cannot be Partakers of the Table of the Lord, and the Table of Devils. Ye cannot Drink of the Cup of the Lord, and the Cup of Devils. For the things which the Gentiles Sacrifice, they Sacrifice unto Devils, and not to God. And let me add, to make the Sense more clear, But what the Christians offer, they offer to God. In which words of the Apostle,*

The having Communion, is by the eating
1st Corintheans Ch. 10, & v. 16, 17, 18, 19, 20,

Which plainly sheweth that the apostles offered the Communion a Sacrifice

ing and drinking, and the Communion is with that God to whom the Sacrifice is offer'd; if the Sacrifice be offer'd to Devils, the eating and drinking thereof, is the having Communion with Devils: If the Sacrifice be offered to God, the eating and drinking thereof, is the having Communion with God.

We are not to hearken to the vain Enthusiasms and Dotages of some Men, who would have our Communion with God, to consist in our seeing Him in His Word, and Works, in our speaking to Him by Prayer, in our Watching with Him, by the Meditations of His Omni-presence, and in other Moral and Religious Exercises: Which however necessary through our whole Lives, to attain the Gifts of Divine Grace, and to live sincerely and purely before God; yet are not to be reckon'd our Communion with God: Yea, though God should talk with us in Visions and Revelations of the Spirit, as he did talk with Abraham, and Moses, Samuel and Solomon; yet

would not such extraordinary Favours, be the having of Communion with Him, through Christ in His Church. Nor did any of those Holy Persons reckon any Afflictions of the Spirits to be so, but that their Communion with God, was with the rest of the Faithful, by partaking of God's Sacrifices. Besides, we read that it pleased God oftimes, by way of Vision, to discover many things of great moment to Heathen Princes, as *Pharaoh*, *Abimelesh* and *Nebuchadnezzar*, who never had true Communion with Him, as being not of the true Church, or partakers of God's Altar. Wherefore, there is no Communion with God, but by partaking of the Sacrifice offer'd to Him; Communion with God, is by Communion with Christ; Communion with Christ, is by Communion with the Bishop or Priest; Communion with the Bishop or Priest, is by partaking of his Altar; that is, of what is offered there: and if there be no Sacrifice offered there,

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there, there can be no Communion.

Secondly, The next thing I would have the Adversaries of the Christian Oblation to consider, whether it be to the Honor of God, or of Jesus Christ, or of the Christian Religion, to believe or teach, that our Lord has appointed no Divine Worship in the Christian Church; but has left this weighty chief Part of our Religion, the publick Service of God, to the Will of the Magistrate, or Bishop, or Priest, or every particular Person. For surely, if Jesus Christ did not here at His last Supper, appoint the publick Worship of His Church; He has in no other place in the New-Testament, either by Himself, or by His Apostles, establish'd any Way or Method for the same. And whereas God Almighty from the very beginning, as well in reference to His own Honor and Glory, in the Worship of His Divine Majesty, as also that Men

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might be blameless therein, did ever before appoint the Way and Manner of his Publick Worship: Can we possibly think, that Christians are in a worse, and more uncertain condition in this matter, than either of God's Churches before, and that we have no appointed publick Service under Christianity, as they had who liv'd in the Church of the First-Born, or under the Law? If any Person shall scruple, whether this of Jesus Christ at His last Supper, was a sufficient Institution of the great Christian Worship, for that our blessed Saviour was so brief and short in this his Direction and Appointment, and ask why so weighty a matter was not done with more Ceremony of Words: It may be well answer'd, that as Jesus Christ *Came not to destroy the Law*, so neither the Worship that was ever in God's Church, in respect to the Nature, Way, or Manner thereof. He only changed the Oblation from Flesh and Blood, into
Bread

Bread and Wine; and instead of the many Sacrifices under the Old-Law, appointed this one under the New. So that here was no Difficulty, no Mystery, no need of many words of Instruction, to explain what had been the common practice of God's Church, from the very beginning thereof; and which Worship was then suddenly to be laid bare and open to the Understanding of the meanest Christian. If Christ's Disciples did not at that present time understand the meaning of what Our Lord then did and spake, it was because the Sacrifice of His Body and Blood was hid from them, and they could not imagin how Christ, or Bread and Wine, could be given for them, as His Body and Blood. However short therefore it seems; it is a full and plain Institution of both a Sacrifice and a Sacrament of Communion: And it may be, because He was to do this great thing at this time, He spake these words; *With desire, I have*

desir'd to eat this Passover with You before I suffer.

To proceed, in the proof of this great Christian Worship, if this may be thought insufficient, we have to strengthen it, the whole Epistle to the *Hebrews*, which is so full to this matter, that excepting some Exhortations here and there to Christian Faith and Godliness of Life, it is all to the confirmation of this great Divine Service. For the scope and design of the Apostle in this glorious Discourse, being to maintain the Everlasting Heavenly Priesthood of Jesus Christ, he does by the establishing of this, establish the great Worship of the Christian Church; the one being the certain Foundation of the other.

For the great and cheif thing, which kept many of the Learned *Jews* from coming over to Christianity, and which also raised some doubts in the minds of many who had embraced it, was the uncontest'd excellency of their Divine Service: Their supposed Mystical High

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High Priest in Heaven, and the Mystical Sacrifices offered there by Him: Their great High Priest upon Earth, and their many inferior Priests and Levites, their Temple and Altars, their Multitudes of Sacrifices; their whole *αγεία*, or Divine Service. Their great City Jerusalem, the place of God's rest, as well as theirs, and which they thought must remain for ever (to which last particular is that in the fourth Chapter of this Epistle, *For we which have beleived do enter into rest, and there remaineth therefore a rest to the People of God:*) All which being manifestly of God's own appointment to Moses, the Blessed Apostle could not make use of any Argument more prevalent and forcible then to prove unto them, that Jesus Christ was the Everlasting, the Heavenly High Priest, who did all above, in the true Tabernacle or Temple, at the Throne of God in Heaven; and that their High Priest on Earth, their whole Ser-

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vice, was but an Image and Resemblance of His Service above, and received all its Vertue, Efficacy, and Merits, from the Priesthood and Sacrifice of Jesus Christ.

I here mention'd, in the first place, their Great, Mystical, High Priest in Heaven; from whose Sacrifices offered there, some of the Learned of the Jews before or about Christ's appearance in the World, have taught that the efficacy of their Sacrifices below was derived: Which opinion they grounded upon that of God to Moses, so often mention'd in Scripture, *See that thou do all Things according to the Pattern shewed thee in the Mount*; and upon the best Philosophy of those times, which taught the Mystical part of Religion. But I insist not on this particular as believed on by them, but as taught by the Apostle, and do think that nothing could be Written after the four Gospels, more convincing of the Truth of
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the Christian Religion to the Hebrews, who stumbled at Jesus Christ, upon the account of the Truth and Excellency of their own Divine Worship.

Wherefore the Blessed Apostle is very large in the beginning of this his Discourse, in his Character of Jesus Christ: declaring him to be the Son of God, Heir of all Things, by whom the World was made, the brightness of God's Glory, the express Image of His Person, and who upholds all Things by the Word of His Power. Better then the Angels who are said to be God's Ministers or Servants, but it is said of Jesus Christ, thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter. In particular, that to Him the Church of God is Subject, and not only what was then past, but that then to come; for unto the Angels He has not put in Subjection the World to come. Which description of the greatness of the Person of Jesus Christ, is in order to manifest the high Excellency

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lency of His Priesthood above all Earthly Priests, particularly the Priests and Sons of *Aaron*, whom the *Jews* preferred before Jesus Christ, as also above any Priest in Heaven, whom they might pretend to there.

The Apostle from the high Dignity and Majesty of Christ's Person, comes in the beginning of the fifth Chapter, to prove His Heavenly Priesthood: And this first from His call to that Office; and for that every Priest must have a call from God, he shews, that Christ was called, of God to this Office. *Jesus Christ*, saith the Apostle, *Glorified not himself to be made a High Priest, but he that said to him, Thou art my Son, to day have I begotten thee*: As he saith also in another place, *called of God a High Priest after the order of Melchizedek*. And Secondly, from the performance of His Office: Every Priest must offer Gifts and Sacrifices for Sin, and as it was of necessity, that He should have something

thing to offer, so he had and did offer to God. He offer'd Himself upon the Cross, His own Body and Blood; and He took it with Him into the Holy of Holies, and appear'd there with it in the Presence of God for us.

In which proof of Christ's Priesthood, as also throughout the whole Discourse thereof, it is easy to observe, that the Apostle speaks of a Heavenly Priesthood, and that Jesus Christ was a Priest in Heaven. He disclaims the Office of an Earthly Priest, every where declaring, this could not be true of Jesus Christ. Jesus Christ is a Priest for ever, but Earthly Priests are many, and are not suffer'd to continue by reason of Death: But this Man because he continues for ever, hath an unchangeable Priesthood. The Law was in Power when Jesus Christ was in the World, and it confin'd the earthly Priesthood to the Tribe of Levi: Our Lord therefore could not be an earthly Priest, For he sprang out of Judah, of which Tribe no Man gave Attendance at his is Doubt full. He was the assuersion all that happened to him for he was betrayed seized by 4 Soldiers

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the Altar: It is evident that Our Lord sprung out of Judah, of which Tribe Moses spake nothing concerning Priesthood. Earthly Priests ~~offer~~ for themselves as well as others, and have Infirmities; But Jesus Christ is Holy, Harmless, Undeild, separate from Sinners, and made higher than the Heavens. Earthly Priests, were made without an Oath; but Jesus Christ with an Oath; by him that said unto Him, the Lord Swore and will not Repent, Thou art a Priest for ever, after the Order of Melchizedeck. Earthly Priests had many Sacrifices, Lambs, Bullocks, Goats, fresh Blood daily to put upon their Altars, fresh Blood Yearly to bring into the most Holy Place: But Jesus Christ had but one Offering, even that of His own Body and Blood, and with which, He entred once into the Holy Place, having obtain'd Eternal Redemption for Us. In fine, all earthly Priests serve unto the Example and Shadow of Heavenly Things, in the Figures and Resemblances, and not in the true Things themselves;

selves; these make nothing perfect, but Jesus Christ serves in the true Things themselves; He is entered into Heaven it self, the true Tabernacle, now to appear in the Presence of God for Us, perfecting for ever them that are Sanctify'd.

Wherefore the Priesthood of Jesus Christ, and which was ever from the Covenant of Grace, is so far from taking away Priesthood upon Earth, and the Oblations of Earthly Priests, that it is the very foundation and reason of them all; and nothing can be a more convincing proof for Christian Priests, Altars, and the Christian Oblation, next to Christ's Institution, then Christ's Priesthood in Heaven. If we have a Priest in Heaven, we must necessarily have a Priest on Earth. If we have a Priest to appear for us above, we must have one to appear for us below. If our Heavenly Priest do offer the true Sacrifice, our Earthly Priest must offer in the Figure and Resemblance. How else can they serve
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so as to Answer the Truth above?
 And as God's Priests have ever
 serv'd thus from the beginning, and
 under the Law; so must Christian
 Priests to the end of the World,
 by offering up the New-Oblation,
 the New-Figure and Resemblance
 of Christ's Body and Blood ap-
 pointed them in the New-Testa-
 ment. Open your mind Reader to
 the Truth.

If any person shou'd be so short-
 sighted, as not yet to see the necessi-
 ty and excellency of this great Chri-
 stian Worship; I cannot but be sorry
 for such, and may ask them what is
 it that would convince them of the
 Christian Sacrifice? Would they
 that this, or any other Apostle had
 proclaim'd themselves to be Priests?
 saying, lo we are Christian Priests,
Peter is a Christian Priest; *John* and
James are Christian Priests; we
 have Altars, we have a Christian
 Oblation, Bread and Wine? To
 what purpose can we Imagine that
 they should have done any such
 thing? The Jews at the writing
 of

of this Epistle, did no ways doubt but that there were Christian Priests. They did not conceive that they were to find among Christians no Priest, no Altar, no Sacrifice; but their Scruple was, where was now the true Priesthood, which was the true Altar and Sacrifice upon Earth; which was the true Communion. They dreamed not of a change from Priesthood to no Priesthood, from Altar to no Altar, from Sacrifice to no Sacrifice, which had been enough to have frightened them for ever from the thoughts of becoming Christians. For indeed, what brought so many of them over to the Christian Church, but that it was the same in the bottom as to Worship with their own? They should have the very same priviledges, and those better than they had before, the same Heavenly High Priest Jesus Christ, and instead of one Earthly High Priest at Jerusalem, Christian Bishops, and Christian Altars, and the Christian Oblation in every City

ty, in order to their Communion with their own and the true and living God?

Wherefore to conclude this Chapter, we are not to expect from the Apostles of Jesus Christ, any such proof of the Christian Sacrifice, as might have exposed them to the Mockery of the then Adversaries of Christianity, however such may be thought necessary now to answer the wild Enthusiasms of some persons, of this last Age of the World, if there be any such, it must be occasionally, and to bring in some other thing, as is that in the 10 Chap. of this Epistle, *We have an Altar whereof they have no right to eat who serve the Tabernacle.* This blessed Apostle, as I humbly conceive, has proved sufficiently the Christian Priesthood and Oblation, in proving the everlasting Priesthood of Christ in Heaven. And if Jesus Christ is ever a Priest there, there must ever be Priests on Earth, to serve to the Example of Heavenly things, until

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our great High Priest shall come again, and put an end at once, to all Priesthood in Heaven and Earth, by delivering up his Mediatory Kingdom to God the Father, that God may be All in All.

I shall desire your patience, Reader, to run over one Chapter more; wherein with a little Observation you will see the great weakness of all those Arguments, which some of late have made use of, to batter down the Altar, and the great Service of the Christian Church.

C H A P. VIII.

The Christian Sacrifice further confirm'd, by way of Answer to the common Arguments made against it.

IT is wonderful to me, to consider how bold some Persons have made in Writing and in Talk, with the Service of Sacrifice; and with those Texts of the Holy Scrip-

Scripture which make mention of this great Divine Worship. Some have not been afraid to teach and say, that God Almighty, when He gave this Divine Service to His peculiar People the Jews, did borrow it from the Practices of the Heathen Nations: Not only hereby putting great Indignity upon the most High God, as who copied His own Worship from that which was paid to Devils; or at best, to inferior Tutelar Deities and Angels: but also upon the Gracious Covenant of Man's Redemption, which was transacted between the Father and the Son, after Man's Fall, and built upon the Priesthood and Sacrifice of Jesus Christ.

And as they have strangely made bold with the great Divine Worship of the most High God; so likewise, with those Texts of the Holy Scripture, which make mention of it: Interpreting them so perversely from their true meaning, as to make God to say, and un-
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say; to like and dislike; to command and to condemn the very same thing, and under the same Discovery and Dispensation of His Divine Will and Pleasure: As tho' God was not what He declares of Himself by the Prophet; *I am the Lord, I change not.*

Surely, had the most wicked of the Jews, made half so bold with the Holy Writ, in their Interpretations of the same, as is common with many Christians now to do; we have reason to believe, that sometimes they would have made very foul work with their Altars, and that not only with those which they had up and down their whole Land, but also with their great Altar at *Jerusalem*; the earthly Pattern and Original of all the rest. They frequently had under the second Temple read in their Synagogues, this Text of the Psalmist; *Sacrifice and Offering thou didst not desire, mine Ears hast thou open'd; Burnt Offering and Sin Offering hast thou not required.* Then said I, lo
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I come: In the Volume of the Book it is written of men. I delight to do thy will O, my God; yea, thy Law is within my Heart. And though they understood nothing of the prophetic sense of this place, yet they interpreted it aright in the Letter. They knew that in the 50. Psalm: I will not reprove thee for thy Sacrifice, or thy Burnt Offerings to have been continually before me. I will take no Bullack out of thy House, nor He Goats out of thy Fold. I know all the Fowls of the Mountains: And the Wild Beasts of the Field are in my Sight. If I were Hungry, I would not tell thee, for the World is mine, and the Fulness thereof. Will I Eat the Flesh of Bulls, or Drink the Blood of Goats? Offer unto God Thanksgiving, and pay thy Vow unto the most High. Nor were they Ignorant of those several places in the Prophets, and in particular that of Isaiah: To what purpose is the Multitude of your Sacrifices unto me, saith the Lord, &c. And that in the Prophet Micah, Wherewith shall I come

come before the Lord, and bow my
self before the most High God? Shall
I come before Him with Burnt Of-
ferings, with Calves of a Year Old?
Will the Lord be pleased with Thou-
sands of Rams? Or with ten Thou-
sands of Rivers of Oil? Shall I give
my First Born for my Transgressions,
the Fruit of my Body for the Sin of
my Soul? He hath shewed thee, O
Man, what is good: And what doth
the Lord require of thee, but to do
justly, to love Mercy, and to walk
humbly with thy God? The Jews, I
say, found nothing in all these Scrip-
ture, nor are we to think that
there can be any thing in them
against the Divine Worship by
Offering Sacrifice. Nothing against
the Law-Sacrifices which were used
among them, or against the Chri-
stian Oblation in the Christian
Church: They interpreted all these
places aright; They interpreted
them, as that of Samuel to Saul,
Obedience is better than Sacrifice,
&c. and as that of Solomon, Keep
thy Foot when thou goest into the
House

House of God, &c. They interpreted them rightly, as spoken of the Offerings of the People, and not as spoken of the Divine Worship paid to God by their Priests; they never Imagined that God should or could reject His own appointed Worship; nor can any one well think the same. They rightly therefore understood by these and the like Texts, that God rejected the Sacrifices and Offerings of Wicked and Prophane Persons, who presented themselves at the Temple and Altar, with their Oblations, but lived in the practise of all Vice and Wickedness; and who thought that the paying an External Obedience in the Rights and Tithes of His Altar, would make compensation for a Wicked Sinful Life.

The Ute and Application of all these, and such like Texts in the Old-Testament, is the very same to us, as it was with the Jews; and they do equally concern us under the Gospel, as they did them under
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the Law. As they condemn'd then the Offerings of the Jews, so they condemn the Offerings of all Christians; so far, as to declare, that God Almighty accepts of no such Offerer, or their Offerings; who abide in the practise of Sin, and will not Repent and be Converted from their Evil Ways: And if the Adversaries of the Christian Sacrifice, will against all Sense and Reason believe, that these Texts do intend the Worship of the Christian Oblation now, and that they were spoken of the Sacrifices of the Priesthood; I would have them to consider, that they likewise more certainly condemn, whatever they can put up in the place thereof; as Prayer, Preaching, Singing of Psalms, yea Faith it self; all which without a Godly Life, are of no Value or Efficacy, to recommend us to the Mercy of God.

It may be indeed, that what is quoted here out of the 50 Psalm, may have a particular Interpretation, too Learned to be mention'd at this time, and in so plain a Discourse

as this is; although it would corroborate the Christian Oblation very much: And prove that Peace, Eucharistical Thanksgiving Offerings, for the general Failings of Human Life, are to be made to God under the most perfect State of Grace and Reconciliation in this Life; and by Consequence, the great Christian Oblation: For notwithstanding this be an Oblation for Sin, and for the Expiation thereof, it being not otherwise possible to be a true Representation of the Sacrifice of Jesus Christ; yet it is very properly call'd Eucharistical, for that there is no Commemoration of particular Sins, which have broken the Covenant between God and us; and the Congregation are consider'd as in the Peace and Favour of God, and under the guilt of no particular Crime.

To proceed: It looks methinks like a Judgment of Delusion upon some People, in that they are so extreamly out in their Interpretations of the Holy Scriptures, as

to make use generally of such places thereof, to prove their Doctrines, as make against them, and contradict those very Opinions which they are brought in to Establish. As I have heard the Authority of God's Church cried down from that Text of the Apostle, *Be ye Followers of Me, as I am of Christ.* And indeed it is no wonder, it should often hapen thus, since Men generally read the Sacred Books, not to be taught what is there, but to learn how to dispute, and to maintain whatever Opinions they have already imbib'd, and so wherever there is but mention made of the matter, they think it for them, and it happens to them, as it did to *Balaam*; who consulting with God, whether or no he should go with the Messengers of *Balak*, and demurring upon God's first plain Answer, *Thou shalt not go*: found afterwards an Answer suiting his intention, *Rise up and go with them. God shall send them strong Delusion, that they should believe a Lye; and*
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seeing they shall see and not perceive, and hearing they shall hear and not understand.

This has in a great measure happened to the Adversaries of the Christian Sacrifice, in fetching their Artillery from the Epistle to the *Hebrews*; where mention being often made of Sacrifice, they presently conclude it's for them; when this Epistle above all the rest as I have before shewn, does teach and establish this great Divine Service, by giving full Testimony to the Everlasting Priesthood of Jesus Christ in Heaven, and by the distinction of the Office of the Priesthood and Duties in the one and 'tother; the one serving in the Truth, the other in the Figure or Resemblance thereof.

The blessed Apostle, to confirm those whose hearts hankered after their former ways, and who were not fully convinc'd of the truth of Christianity, as likewise to confute the obstinate Jew, does so far condemn the Law-Sacrifices, even when they were God's appointed Worship upon Earth, as to say, they were Weak, Imperfect, not able

able to Sanctify them who came to
'em; but this, in comparison with
the Archetipal Heavenly Sacrifice,
in comparison with the Priesthood
and Sacrifice of Jesus Christ; in
which Sense, he might condemn
God's own appointment: And the
Argument he makes use of in this
Epistle, against the Worship of
God under the Law, is the same
which he makes general use of in
other places, against the whole
Oeconemy thereof. An Argument
which lays not the Fault upon the
Divine Dispensations of God, how-
ever different in different times: but
upon Man, and upon Sin, and upon
the great Evil thereof, in its effects
upon us. If the Law was Weak,
Imperfect, not able to make Man
happy, it was through Sin and the
Flesh: If it could not without Jesus
Christ Sanctify and Cleanse us, and
make us acceptable to God, whom
are we to thank but our selves, who
have brought our selves into this
miserable case, as that all we can do
will not justify Us in God's Sight?

The Law is Holy, Just, and Good ; the Law is Spiritual, but I, that is every Man, am Carnal, by Nature without Christ and a Slave to the Condemnation of Sin. And, what the Law could not do, in that it was weak thro' the Flesh ; God sending His own Son, in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.

And thus in this Epistle to the Hebrews, concerning the Divine Worship, the Law-Sacrifices and Priesthood. If Perfection was by the Levitical Priesthood, what further need was there that another Priest should arise after the Order of Melchizedeck, and not be call'd after the Order of Aaron? And again, The Law having a shadow of good things to come, and not the very Image of the things, can never with those Sacrifices which they offered Year by Year, continually make the Comers thereunto perfect : Exactly Parallel to that in the Epistle to the Galatians. If there had been a Law which could have given Life ; verily Righteousness should have been by the Law. But our Anti-Sacrificists are guilty here of the

the same wild Interpretation with our *Anti-Nomians*: And as one Expound one place to the Abolishing of the Christian Law, so do the others Expound this other to the Abolishing of the Christian Worship. Not understanding that the Law contain'd *Σκιά* the shadow, the Gospel *Εἰκόνα* the Image, but Heaven alone *Αλήθεια* the Truth.

The Law-Sacrifices were Holy, Just, and Good, as the chief part of the Law; and whatever comes from God, must needs be so; but they were too weak of themselves, and as the Jews would have of them, to take away Sin by their own Efficacy, Virtue, or Merit, and without the Sacrifice of Jesus Christ. Weak in respect of the power of Sin, weaker yet to take away the guilt thereof. Weak they were to take away the power of Sin, for that they shew'd the comers to them, the demerit of Sin in the Death only of the Creature, and in Temporal Death only, and Temporal loss of Temporal Blessings; the loss of the Enjoyment especially

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especially of the Kingdom of the Messiah, which the Jews expected to be at *Jerusalem*. Weaker yet, to take away the guilt of Sin, by making Satisfaction to God for it, and rendring him at Peace with Man; for that God would not be so satisfied for our Transgressions, would not be satisfied with any thing less then the Blood and Life of His beloved Son. And which the Apostle manifestly proves from that of the Psalmist, in the prophetick Sense spoken by Jesus Christ to God the Father: *Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. In Burnt-Offerings and Sacrifice for Sin, thou hadst had no Pleasure. Then said I, Lo I come to do thy Will O God! Above, when He said Sacrifice and Offering, and Burnt Offerings, and Offering for Sin, thou wouldst not, neither had Pleasure therein, which are offered by the Law. Then said He (Jesus Christ) Lo, I come to do thy Will O God! He taketh away the first, that He may establish the Second. He would not accept of the first, He would not*

not be contented with the Blood and Life of the Creature; He would not be pleased to accept of any thing less for the Redemption of Man, than the Sufferings and Death of our Lord Jesus Christ.

When therefore the Apostle saith, *that the Blood of Bulls and Goats, could not take away Sin*, he intends that they could not do it by their own Efficacy, Virtue, Value, or Merit with God, all which must come from the Offering of the Body and Blood of Jesus Christ on the Cross, and His appearing in Heaven for us. And He confutes those Jews, who would not acknowledge the Priesthood and Sacrifice of Jesus Christ, but persisted to compare their Priesthood and Sacrifices with, and to set them above His Everlasting Priesthood and Sacrifice. But for any one to infer from hence, that the blood of Bulls and Goats did not take away Sin under the Law, as earthly Sacrifices do, that is, by Vertue of the Sacrifice of Christ, and by applying the Merits of that to Men; or to take occasion from thence, to deny the great Christian Oblation; this is to contradict God in His own establish'd Worship, from the beginning of the World, to the end thereof; to deny the Holy Scripture in abundance of places, and

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indeed in the whole Law of Sacrifice: where nothing is more evident than Forgiveness of Sin by Sacrifice, and that in case of any Transgression of the Law of God, wherein Sacrifice was allowed to make Expiation.

We read, that when the Congregation had sinned, and committed any great Crime, they were to bring a Bullock for their Sin-Offering to the Door of the Tabernacle where the Altar was; and saith the Scripture, *The Priest shall make an Attonement therewith for them, and the Sin shall be forgiven them.* When a Ruler had sinned, he was to bring for his Sin-Offering a Kid of the Goats, a Male; and the Scripture saith, *The Priest shall make an Attonement for him as concerning his Sin, and it shall be forgiven him.* When any one of the common People had sinn'd, and was of Ability to bring a Kid or a Lamb, he was to offer a Female for his Offence; and the Law saith, *The Priest shall make an Attonement for him, and it shall be forgiven him.* Or if the Offender was not able to bring a Lamb, then two Turtle Doves; or if very Poor, the tenth part of an Ephah of fine-Flower. But whatever the Offering was, in all Cases it is said, *The Priest shall make an Attonement*

ment for the Offender, and for the Sin wherein he had offended, and the Sin was forgiven.

Nor is it to any purpose to Object, that the Sacrifices conveyed only a legal Forgiveness, and so only admitted the Offender into the Congregation: Since whoever is a true Member of God's Church, has an undoubted right to the Pardon of his Sin, and to all the benefits of that Society, to the Privileges of the Covenant of Grace, and to the greatest assurance of Life Everlasting, that is to be had in this World. Their legal Sacrifices, though not by their own Merit, conveyed to them the benefits of the Mystical, that of Christ's. Their legal High Priest united them to God, by uniting them to Himself, the Representative of the $\lambda\omicron\gamma$ and so to God's Church upon Earth; as our Evangelical Oblation now uniteth us. Wherefore to say that the Sacrifices of the Church of the First-born, or those of the Law, did not take away Sin, as Earthly Sacrifices do: that is, by being Patterns of the Heavenly, and by conveying the Intercession of Jesus Christ to Man, is to make a Jest of all God's appointed Worship for four thousand Years; it is to Ridicule the whole Divine Service of the Old Testament,

stament, and no less than a Temptation to disbelieve all Revelations of God that have been made to Man.

It may be further observed, what an instance of their great Learning and Judgment the Adversaries of the Christian Oblation do give unto us, when they go about to tell the ends and purposes to which the Sacrifices from the beginning were ordained. Which they say was to bring the Faithful of those times to the Knowledge of Christ's Death and Priesthood. May we not say here, O the wonderful Depth of the Judgment, and Learning, and Sense of these Men! This is surely a fancy of their Wit above all their other Religious Cant; That they, with their great Parts and Understandings, should think that God should appoint Sacrifices as His Divine Worship, for Thousands of Years together, to discover to Men what they were not to know, and to reveal to them what they were not to understand, and what was kept as a secret from them! It is true, that the Paschal Lamb was a Type of Jesus Christ; it was to be without Spot or Blemish, and so was Jesus Christ the Lamb of God: It was to be slain towards the Evening, and its
Blood

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Blood shed for the People; so was Jesus Christ slain, and His Blood shed for the World in the last Age thereof. And as this was a Type of Jesus Christ, so were all their Sacrifices; and above all the rest, that which was Burnt without the Camp. But what one single Person among the *Jews*, however Learned, Holy, or Inspir'd, what High Priest, or Prophet, did ever imagin that the Messiah was to die and to be a Sacrifice for the Sin of the World, till after the accomplishment of His Sufferings at *Jerusalem*? Did *Moses*, or *Samuel*, or *David*, or the Evangelical Prophet *Isaiah*, who so plainly by and in the Spirit describ'd His Passion? If they did, How was the Gospel a Mystery which in other Ages was not made known, a Mystery kept secret from the Foundation of the World? How was the discovery thereof reserved for Christ Himself, who was to bring Life and Immortality to Light; and who declares that the least in His Kingdom was greater then the greatest before, Even then His fore-runner *St. John* the Baptist?

Wherefore again, when the Apostle in this Epistle to the *Hebrews* saith, *Where Remission of Sin is, there is no more*

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more Offering for Sin, we must necessarily understand this of that offering for Sin, which Jesus Christ made when He offered Himself upon the Cross, for the Sins of the whole World, and of that Remission of Sin which God has promised in the Covenant of Grace. This Sacrifice, This Remission, is Everlasting. This never waxeth old or decays. This is never to be altered, made or done again. Jesus Christ was no Earthly Priest to offer often Himself, by dying often for us. By once Offering of Himself on the Cross, He has perfected for ever, them that are Sanctify'd. This Offering, this Remission of Sin is not to be repeated. But how strange a saying is this, when applied to the Offerings and Remission of Sin, which Earthly Priests do make and procure to us? Why, or where, or when should Earthly Priests offer, but where Remission of Sin is? Surely Remission of Sin is to be had in Christ's Church. As it was to be had under the Law, by the Law-Sacrifices, so under the Gospel by the New Oblation of the New Testament. For this reason every Priest is taken from among Men to offer Gifts and Sacrifices for Sin. That God may behold,
and

and see, and remember thereby the Sacrifice of His beloved Son. We are guilty of many Sins, and we have need of a continuing Remission, that is, of appeasing God by His Son, and of having the Merits of Christ's Sacrifice applied to us. If after being once, twice, ten times Pardoned, there should be no more Remission, what would become of Miserable Sinful Man? Most certain it is, that our Heavenly High Priest does so far offer for Sin now, as to appear for us in Heaven with His Crucified Body and Blood, to the Pardon of our daily Transgressions; and shall not His substitute Priests, offer the Christian Oblation here below in the Christian Church, and so serve to the example and pattern of what is done above?

It is indeed possible, that an ordinary common Reader may be led into a mistake of the Apostles sense, and that for want of well minding the scope and intent of this discourse, and of the comparison between a Heavenly and an Earthly Priest; And when he Reads, *There is no more Sacrifice for Sin*, his Head running on Earthly Priests and Earthly Sacrifices, may think the Apostle speaks of these, and some have ran
into

into despair, crying out they had Sinned wilfully after their receiving the Knowledge of the Truth; and then how Dreadful must it be to them to consider, that there is no more Sacrifice for Sin? But it is exceeding strange that *ἐκ ὑποτίθεσθαι ἐκ ἐπιποθείν* θυσία in this place should by Persons of Learning and Judgment, be applied to the great Christian Sacrifice or Oblation.

Let us therefore consider the former part of the tenth Chapter of this Epistle, in a short Paraphrase; that we may see, that there is nothing against the great Oblation of the Christian Church in it, as too many think there is, and I desire the Reader to compare it with the Text.

1. The Law Sacrifices and Priesthood being but a dark resemblance of the Priesthood and Sacrifice of Christ, could not by themselves (and without this of Christ) though offer'd continually, cleanse the Comers to them from their Sins, and therefore are not to be compared to that of Christ Jesus.

2. For if they could have done this, then there had been no need of a better and

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and they would have remain'd for ever.

Or as some Copies,

If they could have done this, then one Victim had been enough, and there had been no need of more for any particular Worshiper.

3. Whereas in that Law, there was fresh Blood offer'd continually, and once every year brought before God into the Holy of Holies.

4. And indeed it is not possible, that the blood of Bulls and Goats should cleanse men from Sin; since God would not accept of the same.

5. And Jesus Christ is in the Psalms brought in speaking thus to God: *Sacrifice and Offering thou wouldst not; but the Sacrifice of the Body given to me.*

6. *In Sacrifices and Burnt Offerings appointed in the Law: thou hast no such pleasure.*

7. *And I am ready to submit to this thy Will, O God, and be made a Sacrifice for the Sins of Men.*

8. Is it not evident here, that God would not be satisfied with the Law-Sacrifices, so as to accept them for satisfaction of his Justice?

9. And that there was a necessity that Jesus Christ shou'd submit to do his Father's

Father's Will, as appointed to be done, and as written of him?

10. By which His Will and Submission to Death, we and all Mankind are saved, even by the Offering of Christ once for all, upon the Cross.

11. And this also shews the Excellency of Christ's Sacrifice, in that He needeth not to offer Himself or to Die again and again, as Earthly Priests do offer oftentimes the same Sacrifices, which cannot take away Sins as the Sacrifice of Christ does.

12. Who having once Offered up Himself, is now ascended, and is next to God in Heaven.

13. Expecting that Sin and Satan be perfectly subdued.

14. Having made the true and a full expiation for the Sins of all them that are Sanctified.

15. The Holy Ghost also witnessing, that through him as the High Priest, in the Covenant of Grace, God has promised these two great Mercies.

16. The Writing of his Laws in our Minds and Hearts:

17. And that he will Remember our iniquities no more.

18. Now where such a remission as this is purchased by His Death already undergone

undergone for us, there is no need of His Dying again, or that we might yet expect another Saviour.

In all which I am not able to perceive the least tittle against the great Christian Sacrifice; since this does take away Sin, as the *Jewish* Sacrifices did under the Law; and the scope of the discourse is to confute those who deny the Merit of the Sacrifice of Jesus Christ: And it cannot concern the Christian Oblation, unless it was possible, that a Christian should deny the All-sufficiency of Christ's Sacrifice, and believe that Earthly Priests could take away Sin, by the efficacy and Merit of their Offering up, of Bread and Wine: Which as it is far from my thought, so I hope I have said nothing to lead my Reader, into any such belief.

I would give to the Christian Oblation its due Place and Honor, and would that all Christians should look upon it as the great Divine Service of God's own Appointment; and that it is Meet and Right, that God should be Worship'd by us, according to His own Will and Way; and not that Men should prescribe in this great matter to God. And this I have offered at in this short Treatise;

tise; not only in respect to the great Christian Worship, but also to the Worship of God, from the beginning, and under the Law; with the last of which some have made so bold, as to think that their Worship by the Sacrifice of Creatures Blood, to have been not only unworthy of God's high Majesty and Glory, but altogether ineffectual to the Salvation of the Worshipers. It is possible indeed, that sometimes the Servant may be wiser than the Master, and the Honorer have more sense than the Honored: but it can never happen that Man should be wiser than the Omniscient God: who speaks thus in the Prophet Isaiah, *My Thoughts are not as your Thoughts: Neither are your Ways my Ways. But as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.*

We are not therefore to think, that the blessed Apostle should condemn the Law-Sacrifices and Worship of the Jews; but only so, as to give the pre-eminence to that of Jesus Christ, as the Archetipal of all Earthly Sacrifices: And that they might thereby understand, how they were disoblig'd from the Law to embrace Christianity.

And.

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And if I may mention one thing twice, I would have the Adversaries of the Christian Oblation again to consider well with themselves, whether they can possibly think it consistent with Christ's Love and Care for His Church, that He should have appointed no Divine Service under the Gospel? It being evident to me, that He has not appointed any, if He did it not at His last Supper. We cannot but believe that as the Government thereof was laid on His Shoulder, so He was faithful to Him who appointed Him; But according to some Mens Doctrine He has appointed none, He has neither done it Himself, nor appointed who should do it, but has left it to the hazard of every Ministers Fancy and Conception. And what is this, but to make Jesus Christ unfaithful in His own House, and to have neglected the chiefest matter therein; which thing, what Christian can conceive or believe?

For a Conclusion I will add, that as this Divine Service is the means of our having Communion with God, so would it be of our Communion with one another; and become the best expedient to put an end to the many Divisions in our particular Church, and heal those Wounds which so many Schisms has made and continue among

among us. If we would account this as the chief Divine Service, and agree in Communion so far; we need not fall out about the smaller matters of the Proseucha and Synagogue, the Ways and Methods of Prayer and Preaching. Our belief of the Articles of our Creeds, and our agreement in this main Worship, under true and lawful Priests, would be sufficient to have Communion with God and among our selves; and Men might be allow'd under Regulation of Authority, to have divers places for Prayers and Sermons, according to what they find most suitable to stir up their Devotion, and most prevalent to their Godly Living. Have we not the Church of God among the Jews for our example herein, where were divers Sects and Parties, without breach of their Communion in their Temple and Altar Service? We can never hope to see Men all of one Mind, as to all the Doctrines of Religion, and I do not see why all Persons may not have their Liberty, to believe as their own Judgment shall direct them, in those matters wherein God has left us to our freedom; as I believe He has in many Points, that are disputed with great Heat, by Contending Parties among us. This would bring our Disputes into a less compass,

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compass, and may be a Foundation for Peace in our Church and Nation; which though in the short Remainder of my Life, I have little hope to see, yet will not cease to pray for. And may the God of Peace grant it, for Jesus Chirst's Sake, *Amen.*

A

company, and may be a foundation for
 peace in our Church and Nation; which
 thought in the House of Commons of my
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 God of Heaven bless your Grace's

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Short CATECHISM

OF THE

Divine Worship;

In the Method wherein the
Church teacheth the Doctrine
of the Sacraments.

Q. **H**OW many Sacrifices or Oblations are there in the Christian Church?

A. Two only, that is to say, The Offertory or Offerings of the People: And the Oblation of the Representations of Christ's Body and Blood.

Q. What meanest thou by this Word Sacrifice or Oblation?

K

A.

194 *A Short Catechism of*

A. I mean an outward Visible Sign of an inward Spiritual Worship, ordained by God, as a means whereby we perform the same, and do make our publick acknowledgment thereof,

Q. How many Parts are there in a Sacrifice?

A. Two, the outward Visible Sign; and the inward Spiritual Worship.

Q. What is the outward Visible Sign in the Offertory?

A. There being now no Commutation of things for things, it is done by Money, the common value of all things; given for the maintenance of God's publick Worship, and the Ministry attending thereon.

Q. What is the inward Spiritual Worship?

A. An ample and voluntary Acknowledgment, that God is the God of the Creation; that we receive all from Him, and owe all to Him.

Q. Why was the great Eucharistical Sacrifice Ordain'd?

A. For a continual Memorial to God, of the Sacrifice Visible and Invisible of Jesus Christ; that God might remember the Covenant of Grace made with Man, in and through Jesus Christ, our Lord.

Q.

the Divine Worship. 195

Q. What is the outward Visible Sign in this Sacrifice?

A. Bread and Wine, appointed by Jesus Christ at His last Supper to serve as the perpetual Oblation of the New-Testament, or New-Law.

Q. What is the inward part or thing signified.

A. The Body and Blood of Jesus Christ, as a Sacrifice for us, by His Death on the Cross; and by His appearing for us with the same in Heaven.

Q. What is the inward Spiritual Worship of this Sacrifice?

A. A pleading with, or beseeching of God for the benefit of the Covenant of Grace: and an Acknowledgment of God's infinite Justice and Mercy, in the Vicarious Punishment of Jesus Christ for our Redemption. Both these done by Christ in the Truth; and by the Christian Priest in the Representations.

E R R A T A.

PAge 17. line 18. read *Incredible*. p. 24. l. 10. r. *seldom*. p. 27. l. 13. *after from r.* the. p. 73. l. 4. r. *nor*. p. 70. l. 22. r. *Consubstantial with God the Father*. p. 166. l. 17. r. *for*. p. 109. l. 1. r. *Initiation* f. *Imitation*.

F I N I S.

Q. What is the sacrament of the Lord's Supper?

A. Bread and Wine, signifying the Body and Blood of Jesus Christ, as he laid down his life for us.

Q. What is the purpose of the Lord's Supper?

A. To signify the Body and Blood of Jesus Christ, as a Sacrament for us, by his death on the Cross, and by his ascent into Heaven.

Q. What is the benefit of the Lord's Supper?

A. A strengthening of the Covenant of Grace, and an acknowledgment of God's infinite Father and Father in the Holy Spirit.

Q. What is the benefit of the Lord's Supper?

A. It signifies the Body and Blood of Jesus Christ, as a Sacrament for us, by his death on the Cross, and by his ascent into Heaven.

Q. What is the benefit of the Lord's Supper?

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